
THE CRITICAL REVIEW.

For the Month of *August*, 1776.

Antiquities of England and Wales: being a Collection of Views of the most remarkable Ruins and antient Buildings, accurately drawn on the Spot. To each View is added an historical Account of its Situation, when and by whom built, with every interesting Circumstance relating thereto. Collected from the best Authorities. By Francis Grose, Esq. F. A. S. Vol. IV. 4to. 1l. 18s. 6d. boards. Hooper.

IN a Preface to this volume Mr. Grose acknowledges the helps he has received from different gentlemen in executing the work; and, in compliance with the desire of many of his readers, he recommends a very proper method of arranging the subjects; which is, by placing the counties in alphabetical order, and afterwards putting each ruin alphabetically likewise in its proper county. He then presents us with Addenda, containing such material informations as have occurred since the publication, together with a list of the errors and necessary corrections.

The first article of the volume is the frontispiece, giving a view of the bridge over the river Wye, part of the town-walls, with the cathedral and bishop's palace at Hereford. At what time the bridge was built is uncertain, but from its appearance, we may conclude it to be the work of different times. The date of the town walls is not better ascertained, but Mr. Grose infers, from what Leland says in his Itinerary, that they were in all probability built at the same time as the castle, that is, after the Conquest.

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Twizell

Twizell Castle and Bridge, Northumberland. These buildings stand almost at the northermost extremity of the county, and near the junction of the rivers Till and Tweed. According to the most ancient account of this castle, it appears to have been the seat of Sir William Ridell, in the fourth of Edward III.

Lambeth Palace, Surry. A third plate, representing the north side of the palace, as it appears from the bowling-green. Mr. Grose has subjoined a cursory account of the various apartments.

Whitton Castle, Durham. Stands on the south side of the river Wear, at its conflux with the Lynburn. Built about the year 1410; and was the baronial castle of the lords de Euers, a family of ancient note and eminence in the county, descended from the lords of Clavering and Warkworth; and by the family line from the Vescies and Attons.

St. Patrick's Church and Armoury in Peele Castle, in the Isle of Man. This view exhibits evident marks of antiquity. Mr. Grose informs us, that in the cellar of a wine-merchant in the town of Peele, there were, in 1774, several very ancient guns, their bore measuring a foot in diameter. They were formed by a number of bars laid close together, and hooped with thick iron rings.

The Abbey of Bermondsey, Surry. The foundation of the religious house at this place was projected and begun by Alwin Child, citizen of London, in the 16th of William the Conqueror, A. D. 1082. It was a priory of Benedictine monks of the Cluniac order, and stocked at first from the priory of La Charité sur la Loire, to which it accordingly became a subordinate cell.

Prudhow Castle, Northumberland. Pleasantly situated on the brow of a hill on the south side of, and near the river Tyne, eight miles west of Newcastle. It was the baronial castle of the ancient family of the Umfranvilles, and afterwards for many ages one of the castles of the Percies.

Brough Castle, Westmoreland. Stands near the north-east part of the county, and on the western bank of the river Eden. It is by some writers deemed a Roman building. Mr. Grose observes, that possibly a Roman fortress might have stood here before the Conquest; but that the present edifice has incontestible marks of Norman origin.

Wenslaw, or Wensley Church and Bridge, Yorkshire. The date of the church is not mentioned; but the antiquity of the bridge may be nearly ascertained from the following passage in Leland's Itinerary. 'The fayre bridge of 3 or 4 acres, that is on Ure, at Wencelaw, a mile or more above Midleham,

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was made 200 yer ago and more, by one callyd Alwine, parson of Wincelaw.

Carlisle Castle, Cumberland. Stands on the north-west side of the city of Carlisle, which is said to have existed before the invasion of the Romans. The present castle was the work of William Rufus, built about the year 1093, two hundred years after the city had been destroyed by the Danes.

Raby Castle, Durham. Built by John de Neville, soon after the year 1378.

Croydon Church, Surry. Situated near the spring head of the river Wondel, and supposed to have been begun in the time of archbishop Courtney. It is conjectured by some antiquarians, that hereabouts was the Noviomagus, mentioned in Antoninus's Itinerary; and Dr. Stukely, who once supposed it to have been near Crayford in Kent, afterwards altered his opinion, and subscribed to that of its being at or near Croydon.

Rushen Abbey, at Ballasalley, in the Isle of Man. Said to have been founded in the year 1098, by one Mac Marus, elected to the government of the island on account of his many virtues.

Tintern Abbey, Monmouthshire. A second plate.

The Castle in the Isle of Lundy. By whom or at what time this castle was built, is unknown; but it stands on the south east corner of the island, which is situated in the mouth of the Severn. This island, Mr. Grose observes, is celebrated by Drayton in his Poly-Oblion.

Abergavenny Castle, Monmouthshire. Stands on an eminence on the south-side of the town, and about an hundred yards north of the river Usk, which hereabouts meets the Gavenni, from whence the place takes its name. The chief part remaining appears to have been a kind of gate-way, having a demy-tower on the south-side of it, with some detached fragments of walls. A little distance to the east of these, near the site of the outer walls, is a small artificial mount. From some arches of windows, which are pointed, the part remaining appears to have been built since the reign of Henry II. when, according to Leland's Collectanea, it was taken by the Welch.

St. Briavel's Castle, Gloucestershire. This castle, which was strong, and of large extent, was built by Miles, earl of Hereford, in the reign of Henry I.

The Bishop's Castle at Landaff, Glamorganshire. Supposed to be built about the year 1120, by Urbanus the 30th bishop, who at the same time erected the church now standing a small distance north of it.

The Keep of the Castle of Cardiff, Glamorganshire.

Goodrich Castle, Herefordshire. Stands on an eminence, near the south eastermost extremity of the county, and on the western bank of the river Wye.

Goodrich Castle, Herefordshire. The second plate.

The Castle of the Manor House of Tixall, Staffordshire.

St. Donat's, or St. Denwit's Castle, Glamorganshire. A second plate.

Croydon Palace, Surry. Supposed to have been built between the years 1066 and 1087, about which time the manor of Croydon was given by William the Conqueror to archbishop Lanfranc, by whom it is probable it was erected.

Hulne Abbey, Northumberland. This was the first monastery of Carmelite friars in England, and was founded about the year 1240.

Minster Lovel Priory, Oxfordshire. Situated in a valley close to the northermost bank of the rivulet Windrusk. It seems to have been built in the reign of king John, and appears from its ruins to have been a large and elegant building.

The Monastery of the Grey Friars, Richmond, Yorkshire. Founded, according to Tanner, by Ralph Fitz-Randal, lord of Middleham, A. D. 1258.

Leystone Abbey, Suffolk. An abbey of the Premonstratensian order, built and endowed about the year 1182, by Ranulph de Glanvill. The first house was placed a mile nearer to the sea; but that situation being found both unwholesome and inconvenient, Robert de Ufford, earl of Suffolk, built the abbey whose ruins are here delineated.

St. Martin's Monastery, Richmond, Yorkshire. This monastery stood on the southermost bank of the river Swale, about half a mile south-east of the town of Richmond. It was a cell to St. Mary's abbey at York, for monks of the Benedictine order, and was founded about the year 1100, by Wymar, chief steward to the earl of Richmond.

Burgh, or Cnobersburg Castle, Suffolk. Mr. Grose observes, that, according to several antiquaries, at the head of whom is Camden, this place was the Garianonum of the Romans; but Sir Henry Spelman, and some others, place that station at Castor, near Yarmouth. Both parties, continues our author, produce plausible reasons in support of their opinions; both appeal to the number of Roman coins, urns, and other remains found near their adopted spots; though, on the whole, the probability seems rather to favour the pretensions of Burgh Castle. This castle stands on an eminence near the conflux of the rivers Yare and Wavenny.

Newport Castle, or the New Castle upon Uske, Monmouthshire. Stands on the westernmost bank of the river Uske, and supposed to have been built before the year 1172, for the defence of the passage over the river.

Abergavenny Castle. A second plate.

The Tower in Cardiff Castle, Glamorganshire. In this tower, according to tradition, Robert duke of Normandy, brother to William Rufus and Henry I. was confined upwards of twenty-six years.

Castle Rushin, in the Isle of Man. A second plate.

Castor, or Castor Hall or Castle, Norfolk. This seems rather to have been a castellated mansion, than an edifice calculated for defence. The time of its erection is not exactly known; but, from its materials, which are brick, it is supposed not to be older than about the beginning of the reign of Henry VI.

Hubberstone Priory, Pembrokehire. Stands near Milford Haven, but when, or by whom founded, is not known.

Orford Chapel, Suffolk. This chapel, when entire, was a very large and handsome building: the outside was ornamented with flint work, according to the custom of the county; and from the style of its chancel, appears to be of great antiquity; but its founder and the date of its construction are buried in oblivion.

Wenny, or Ewenny Priory, Glamorganshire. Situated near the river Wenny, and was once strongly fortified. The date of its foundation is unknown; but it was made a cell to the abbey of St. Peter's at Gloucester, by Maurice de Londres, in 1141.

The Watch-Tower near St. Donat's Castle, Glamorganshire. A picturesque little building, standing in the park, a small distance west of the castle-ditch, and seems to have been erected entirely for the purpose of a watch tower.

Cardiff, or Caertoph Castle, Glamorganshire. Erected according to Stowe, in the year 1110, by Robert Fitzhamon, who conquered that county.

Ogmore Castle, Glamorganshire. Stands in the angle formed by the junction of the rivers Wenny and Ogmore, a small distance south of the high road leading from Cowbridge to Pyle, and is undoubtedly a building of great antiquity.

Castor Castle, or Hall, Norfolk. A second plate.

Kertmele, or Cartmele Priory, Lancashire. Founded in 1188, by William Mareschal, earl of Pembroke, for regular canons of the order of St. Augustine.

Dunraven House, Glamorganshire. Situated about nine miles south-east of Cowbridge; is built on a high rocky head-

land, running out a considerable distance into the sea, and forming a point, called by the natives, The Witches Point. This house is said to have been held for some time by the Vaughans; and according to tradition, the last proprietor of that family used to set up lights, along the shore, and make use of other devices to mislead seamen, in order that they might be wrecked on his manor.

Dunraven House. A second plate.

Whitby Abbey, Yorkshire. A monastery is said to have been erected at this place so early as the 657, which continued in a flourishing state till about the year 867, when it was destroyed by the Danes; it was refounded by William de Percy, in the reign of William the Conqueror.

Lanthony Priory, Gloucestershire. Stands about half a mile south-west of Gloucester. According to the history related by Mr. Grose, this priory appears to have been founded in the beginning of the twelfth century.

All-Saints Church, Dunwich, Suffolk. Mr. Grose observes from the shattered ruinous state of this church, that it cannot remain long standing. Our author has copied the account of Dunwich, as given by Kirby in his *Suffolk Traveller*. The date of the building, however, is not ascertained in the narrative.

The Castle in the Isle of Lundy. A second plate.

The Monastery of St. Bees, Cumberland. Situated in a bottom about four miles south-south-west from Whitehaven, and about one north from Egremont. The following is the history of it from Tanner. 'Bega, an holy woman from Ireland, is said to have founded, about the year of our Lord 650, a small monastery in Copeland, where afterwards a church was built in memory of her. This religious house being destroyed by the Danes, was restored by William, son to Ranulph de Meschin, earl of Cumberland, temp. Hen. I, and made a cell of a prior and six Benedictine monks to the abbey of St. Mary at York.'

Lanthony Priory, Gloucestershire. A second plate.

Finchale Priory, in the bishoprick of Durham. It appears to have been built before the year 1128. Finchale, Mr. Grose observes, seems anciently to have been a place of note. A synod is said to have been held here in the year 788.

Knap Castle, Suffex. 'This castle, says Mr. Grose, stands, or rather stood, in the Rape of Bramber, not far from the town of West Grinstead. At what time, or by whom it was built, as also its form and extent, are all particulars equally unknown. With respect to the two first, it is probable it was erected about the same period as most of our other ancient castles; that is, soon after the division of the lands made by the
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the Conqueror among his Norman followers; and that its founder was some one of the family of Braose, to which all the lands thereabouts then belonged. Respecting its form and extent, not even a reasonable conjecture can be made from its present remains; indeed, they only serve to prove, what scarcely occurs elsewhere, namely, that here was once a castle.

Pickering Castle, Yorkshire. This castle, which is of an irregular figure, is now extremely ruinous; and the date of its foundation is unknown.

Hertford Castle. Built by Edward the Elder, son of Alfred, in the ninth year of his reign.

Hertford Castle. A second plate.

[*To be continued.*]

Letters from Edinburgh; written in the Years 1774 and 1775.
8vo. 5s. boards. Doddsley.

AFTER the travels in Scotland, so lately published by Dr. Johnson and Mr. Pennant, it might be presumed that any further account of that country could not much engage the attention of the public, at least for some time. The nature of the work now before us, however, it must be acknowledged, differs greatly from that of either of the two former productions; the design of the author being not to exhibit a topographical description of Scotland, nor to relate the manners of the inhabitants in the remotest parts of the country; but to present a view of the national character of the Scots, as it is to be traced in the metropolis: an undertaking which requires attentive observation, acute discernment, a mind unbiassed by any prejudice, and above all a faithful representation of moral lineaments and of facts. How far the author possesses these essential qualifications, will best appear from a careful perusal of the work. We may observe, in the mean time, that the motto which he has chosen is expressive of candour and veracity, and affords no ground to suspect that any strokes of the caricatura are to be met with in the course of this literary correspondence.

Non hic centauros, non gorgona, harpyasque
Invenies, hominem pagina nostra sapit.

The first letter describes the approach to Edinburgh by the road through Dalkeith; and the three subsequent letters are employed in delineating the situation and streets of the town. In the fifth, the author treats of salutations on introduction to strangers, which are still generally practised in Scotland, as

well as on some parts of the continent; and the sixth contains some observations on the character of the Scots.

• The civilities, says the author, that have been paid to my fellow-traveller and me, the politeness we have met with, and the attentions with which we have been honoured since our arrival, all conspire to make this country every day more agreeable. At first I was afraid we should become too popular; but that fear has now subsided, and we walk along without notice.

• The common people of this place, who had only seen travellers pass through, like birds of passage in their way to the highlands or the Hebrides, were astonished to find two people become stationary at Edinburgh for a whole winter. "What were we come for?" was the first question. "They presumed, to study physic?" "No." "To study law?" "No." "Then it must be divinity?" "No," Very odd," they said, "that we should come to Edinburgh without one of these reasons." At one time we were supposed to be hair-dressers, at another, mountebanks, at a third, players. Whilst this supposition lasted, we were in great repute. A thousand people, who would have let us pass unnoticed as peaceable and quiet gentlemen, the moment they imagined we might some day exhibit before them, naturally concluded we must have something very curious about us, and that they had a right to look at us. In short, we have undergone as many changes as Proteus, in the imaginations of other people. One very pious lady, who had long been torturing her invention to no purpose, concluded we could have come for no good, and very charitably wished we were well out of the place. In spite of all these conjectures, however, here we are, and here we are likely to remain for some time. Our pride, at least, will not let us remove till we have convinced them, "that we are no spies, but true men." If they did themselves justice, they would have no reason to be surprised. Is it so strange and unnatural, that Englishmen should visit Scotland? or that, when they are there, they should have no inclination to leave it?

In the same letter we find the following account of the hospitality of the nation,

• This country has long been celebrated for its hospitality to strangers: and I am sure I can, with great truth, add my humble suffrage to this general observation. They do not think they have paid you all the attention that is necessary, when they have invited you once to dinner, and then take no more notice of you: they are eager to shew you repeated civilities; they are happy to explain, to inform you of what is really curious in their country; they give you a general invitation to their houses; they beg of you to visit them familiarly, and are sorry if you do not do so. I am ashamed to say that many of my countrymen seem to have forgot all their kindness the moment they returned over the Tweed. I trust those waters will never wash

away my remembrance, but that I shall always be proud to own the hospitality of the Scotch, and the civilities I received in Scotland.'

The seventh letter is devoted to a recital of the good-breeding of the Scots; with some remarks on their language. The author informs us that he knows no quality more conspicuous in the inhabitants of Scotland than complaisance, which is common, he says, to every age and sex, but particularly to the women, who seem to make it a study to oblige, and endeavour to emulate each other in good breeding.

It is usual, we are told, with the Scots to make use of the word *Friend*, even to strangers, after the manner of the French nation; and likewise to address the person with whom they converse by the appellation of *My dear Sir*. This, our author observes,

—' is a never-failing argument, and, at first onset, immediately disarms an antagonist, notwithstanding the rage and passion of disputation. It carries with it this peculiar advantage, that disputes, by this means, never arrive at such a pitch, as to occasion a downright quarrel, which is too often the case in many countries, and, I am sorry to say, too general in ours; where, from a conceited education, and narrow intercourse with mankind, an impatience of contradiction, and a readiness to contradict, is too apt to usher in a disputation with downright abuse, or the appearance of open enmity. But when a man stops you short with *My good Friend*, or *My dear Sir*, you cannot but be as calm as when you first began; because the words themselves imply a truce, and consequently whatever follows must be looked on as well intended, and with no hostile meaning; and delivered as the real sentiments of the speaker, without that glee for disputation, which is so absurd and unpolite. There is also another great advantage derived from it: it not only prevents the violence of argument, but, by so doing, renders the faculties clear and undisturbed, makes a man master of the reasoning he has already collected, and gives him time and opportunity to invent others, which may arise from the arguments or language of his opponent: and, in short, if you are vanquished, you cannot but admire the lenity of your enemy; and, on the contrary, cannot triumph over those, who submit with so much good grace and manners. If, then, you confess it is persuasive in the men, it is certainly invincible in the fair sex, who, with *My dear Sir*, added to their other artillery, are sure to obtain every thing they can wish. When you are told that, on the first introduction to a lady in this country, you are favoured with a salute, which immediately discovers the fragrance of her breath, the downy velvet of her skin, and pearly enamel of her teeth; that the first word which she utters to you is either *My good Friend*, or *My dear Sir*, which, softened by the sweetness
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of her voice, and affability of her manner, must receive an additional degree of warmth, and kindness; can you wonder that I am so enamoured with their company? or rather, do you not wonder that I can think of leaving them?

With respect to the Scotch language, the author remarks, that it has one beauty, in which it greatly excels the English, and also conforms to the Italian. This circumstance consists in the use of diminutives, which are created at pleasure, and expressed in one word, by the addition of a letter or syllable: thus they say, 'manny, doggy, catty,' for a little man, dog, or cat.

The eighth letter contains an account of the executions in Scotland. The criminal, we are told, is usually dressed in a white waistcoat and breeches, bound with black ribbands, and a night-cap tied with the same. We are likewise informed that it is the custom for the convict to walk to the gallows, which, as the author remarks, has something much more decent in it than being thrown into a cart as in England, and carried like a beast to slaughter. The slow, pensive, and melancholy step of a man in these circumstances, continues he, has something in it that seems to accord with affliction, and affects the mind forcibly with its distress.

The subject of the ninth letter is the suppers of the Scots, and the manner of conducting them, in which we meet with nothing remarkable. The three succeeding letters treat of the following subjects respectively; viz. On the Civility of the common People. On the Genius of the Natives; their Temper, Persons, Hospitality, Inquisitiveness about Strangers. An Account of the public and private Diversions of the Inhabitants of Edinburgh. In one of these letters the character of the Scots is thus delineated.

'The gentlemen of this nation (pardon my impartiality) are infinitely better calculated for an agreeable society than Englishmen; as they have the spirit of the French without their grimace, with much more learning, and more modesty, mixed with that philosophical reserve, so distinguishable in our countrymen. They are extremely fond of jovial company; and if they did not too often sacrifice to Bacchus the joys of a vacant hour, they would be the most entertaining people in Europe; but the goodness of their wine, and the severity of their climate, are indeed some excuse for them. In other pleasures they are rather temperate, careful, and parsimonious, though avarice is seldom known amongst them; nor is any vice carried to a great excess. Their pride, which is not little, makes them too much prejudiced in favour of their country, and one another. They are neither deficient in judgment, or memory; they possess design and craft, though no deep penetration; and are honest, and
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courageous. As to temper ; active, and enthusiastic in business, persevering and liberal, affable and familiar ; and, notwithstanding a roughness in their outward deportment, they are peculiarly possessed of the art of persuasion. They spend most of their time in reading, study, and thinking ; and you find few of the common people very illiterate, though the first of their *literati* are no great scholars. They have little invention ; and are no poets. Wit and humour are not known ; and it rarely happens that a Scotchman laughs at ridicule.

We do not pretend to so intimate a knowledge of the inhabitants of Scotland as to disprove the character drawn of them by this author, upon our own authority. But we cannot avoid remarking, that several allegations contained in this passage appear to be extremely improbable, and that some of them seem even to be inconsistent with the observations made by the author in other parts of the volume. The three following instances serve to confirm this remark.

‘ But what merits observation amongst this people most is, that though they are lazy and improvident at home, though they discover a total dislike and contempt of labour in their own country, the very same men become the most industrious and frugal abroad, and evince a capacity of an invention worthy the imitation of all nations.’ p. 168. Again : ‘ The most ingenious artists now in London are Scotchmen, and are as remarkable for the diligence with which they pursue their trade, as they are for the many admirable improvements they have made in its various branches.’ p. 169. Again : ‘ Though the Scotch (Scots) are certainly a very ingenious people, and in general good writers, you see very few publications make their appearance.’ p. 186.

Upon collating these last three quotations with the preceding extract, we find that the very same people who are *active and enthusiastic in business*, discover a total dislike and contempt for labour ; that though wit and humour are *not known* among them, they would be the *most entertaining people in Europe*, if they did not too often sacrifice to Bacchus ; and that while they have *little invention*, they are certainly a very *ingenious people*. Let it also be remarked, that the same people who are said to sacrifice too often to Bacchus, are represented, in p. 168, as attracting the esteem of Europe for their *peculiar sobriety* ; and that though they are neither deficient in *judgment or memory*, and spend most of their time in *reading, study, and thinking*, (even while they are sacrificing to Bacchus) yet the first of their *literati* are *no great scholars*. This is the more extraordinary, as the author admits, in the seventeenth letter, that their ‘ works are an honour to every part of science,’ and that the
Scotch

Scotch writers are, 'in point of abilities,' superior even to Dr. Johnson, the literary boast of this country. These are such contradictions and inconsistencies as we must leave to the author to reconcile.

Letters thirteen, fourteen, and fifteen, treat of the theatre, and of Mr. Digges' merit in tragedy and comedy. In the subsequent letter we are presented with an account of the entertainments of oyster-cellars, to which the best company of both sexes are said to resort. The author, however, has unluckily forgot to inform his readers, that those cellars are elegant rooms, on the ground-floor, and that they are provided with all the accommodations of a genteel tavern.

The seventeenth letter gives an unfavourable account of the reception of Dr. Johnson's Tour at Edinburgh.

After affirming, in the eighteenth letter, the infrequency of the disorder which has been attributed to the country; and after mentioning the cleanliness of the inhabitants, the author presents us, in the next letter with some instances of cookery in Scotland, respecting which we are very much afraid that he has indulged himself a little too much in the liberties of a traveller. At least we are credibly informed, that such a dinner as that which he mentions, consisting of three supping dishes, viz. a *bagis*, *cockey-leekey*, and a sheep's head, which is always accompanied with broth of its own name, was never yet joined in the same bill of fare by any person in Scotland, who had the smallest acquaintance with the common oeconomy of a table.

The subjects next treated are the feudal system, manufacturers, booksellers, dress, college of Edinburgh, with its present celebrity as a place of polite education. These are followed by remarks on gardening, &c. with the account of a ridotto, the gallantry and politeness of the Scotch, (Scots) and the Scotch dances. Treating of the latter of these subjects, notwithstanding the high encomiums bestowed by the author on the beauty and elegance of the Scotch ladies, we wish that his representation of their capacity for dancing, as well as that of the gentlemen, had been more conformable to the general opinion of those who have visited the country, and who give a very different account of the proficiency of the politer part of the inhabitants in that elegant accomplishment.

In the succeeding letters, the author treats chiefly of the laws of Scotland, and the police of Edinburgh; to which we must not omit to add, the climate of the country, were it only for the sake of the anecdote related in the following passage.

'The most particular effect which I find of this climate, is the winds; which here reign in all their violence, and seem indeed

deed to claim the country as their own. A person, who has passed all his time in England, cannot be said to know what a wind is: he has zephyrs, and breezes, and gales, but nothing more, at least they appear so to me after having felt the hurricanes of Scotland.

As this town is situated on the borders of the sea, and surrounded by hills of an immense height, the currents of air are carried down between them with a rapidity and a violence which nothing can resist. It has frequently been known, that in the new town at Edinburgh three or four people have scarce been able to shut the door of the house; and it is a very common accident to hear of sedan chairs being overturned. It seems almost a necessary compliment here, to wait upon a lady the next morning, to hope she got safe home. In many visits which I have made since I came here, two people have been obliged to go on each side of the chair, to keep it even while other two have carried it; and sometimes even this precaution has not been sufficient. Not many days ago an officer, whom I have the honour of being acquainted with, a man of six feet high, and, one would imagine, by no means calculated to become the sport of winds, was, however, in following another gentleman out of the castle, lifted up by their violence from the ground, carried over his companion's head, and thrown at some distance on the stones. This, I can assure you, is a literal fact.

Leaving our readers to judge of the credit due to other circumstances, from this very *plausible* anecdote, we shall inform them that though the author has treated Dr. Johnson with a degree of severity, he has, on some occasions, adopted the most exceptionable of his observations; and that amidst both the prejudice and partiality which the writer of the Letters alternately discovers, his remarks are frequently more ingenious than just, and frivolous rather than interesting. The Letters, however, which amount to forty-six, are written in an agreeable and lively style.

A Tour in Scotland. MDCCLXXII. Part II. 4to. 1l. 11s. 6d. in boards. White. (Continued from p. 60.)

Leaving Perth, the traveller proceeds to Dupplin, the seat of the earl of Kinnoul, where he makes particular mention of many capital pictures with which the house is adorned. On a little journey from hence up Strathern, at a small distance from Dupplin, he meets with the Roman road, twenty-four feet broad, formed with large stones, and visible in many places. Passing by the great plantations at Gask-hall, he had a view of a small circular entrenchment; and about half a mile

mile farther, on Gask-moor, is another, whose ditch is eleven feet wide; the area within the bank, fifty-six in diameter. Between this and Innerpeffery are two others, similar, placed so near, that every thing that stirred beneath, or at a certain distance around, could be seen; having probably, as Mr. Pennant supposes, been the site of little observatory forts, subservient to the stations established by Agricola, on his conquest of this country.

At the village of Innerpeffery is a good room, with a library, for the use of the neighbourhood, founded by David lord Madderty, which still receives new supplies of books.

Mr. Pennant afterwards gives an account of the Roman camps at Strageth, Comerie, and Ardoch; but these being described by other writers, we shall decline any detail of the subject. It is, however proper to take notice of one particularity mentioned by the traveller, respecting the camp at Comerie. This is the multitude of oblong hollows that lie parallel, and are divided from one another by banks three feet wide, which are to be seen on the outside of the northern Agger. 'These, says our author, seem to have been places for dressing the provisions for the soldiery, not places of interment, as was suspected. For Mr. Mac-Nab, schoolmaster of Comerie, at my request, was so obliging as to cause several of these holes to be dug through, and informed me that nothing but large quantities of wood-charcoal was to be found, the culinary fuel; and not the least trace of urn or human bones was met with to countenance the other opinion.'

Mr. Pennant, on his return to Dupplin, had a distant view of Methvin, a place lying between Tibbirmoor and the Almond, noted for being the scene of a battle between Robert Bruce and Aymer de Valence, earl of Pembroke, in 1306. We must not omit to mention the following anecdote to which our author has given a place in the narrative.

'The banks of this river, about two miles higher than Bertha, afforded an untimely grave to the fair friends, Bessie Bell, and Mary Gray, two neighbouring beauties, celebrated in an elegant Scotch ballad, composed by a lover deeply stricken with the charms of both. One was the daughter of the laird of Kinvaid, the other of the laird of Lednoch. A pestilence that raged in 1666, determined them to retire from the danger. They selected a romantic and sequestered spot, on the side of Brauchie Burn, where

They bigged a bower on yon Burn brae,

And thick'd it o'er with rushes.

Here they lived for some time, and as should seem, without jealousy, for they received the visits of their lover, till catching
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the infection, they both died, and were both interred in the lands of Lednoch, at Dronach Haugh.'

Perth Bridge, Mr. Pennant informs us, is the most beautiful structure of the kind in North-Britain. Its length is nine hundred feet. It consists of nine arches, of which the centre is seventy-five feet in diameter. We hope that so noble and useful a work will prove of far greater duration than any of the bridges that have been formerly built at this place; which, according to our author's account, were attended with a peculiar fatality.

'Several preceding bridges, says he, have been washed away by the violent floods, that at times pour down from the highlands. The first misfortune on record is that which befel it in 1210, in the time of William the Lion. I am uncertain whether it suffered a second time before the year 1329; or whether the order given that year by Robert I. for liberty of getting stones out of the quarries of Kynkarachi and Balcormoc, for the building of that, the bridge of Earn, and the church of Perth, was not for re-building the former, which might have lain in ruins since the days of William. After this, it met with a succession of misfortunes, in the years 1573, 1582, and 1589; and, finally, in the year 1621, when it had been just re-built and completed in the most magnificent manner, a fatal flood overthrew the whole: a judgment, said the people, on the iniquity of the place, for in 1606 here was held that parliament, at which bishops were erected, and the lords rode first in their scarlet gowns. From that period it lay neglected, till the late successful attempt restored it at least to its former splendor.'

On reaching the eastern banks of the Tay, the traveller made an excursion about a mile and a half to the left, to view the celebrated abbey of Scone, situated amidst beautiful woods, and at a small distance from the river. This place is supposed by some to have been the ancient capital of the Picts; but it certainly was the seat of the kings of Scotland as early as the time of Kenneth. The tumulus we are informed is still in being, on which the courts of justice were held; so well known by the name of the Mons Placiti de Scona, the Mote-hill of Scone.

Returning the same road, Mr. Pennant passed near the end of the bridge of Perth, and soon afterwards rode beneath the vast rocks of Kinnoul, the impending craggy precipices of which are represented as extremely awful. Beautiful agates are frequently found in this hill; and in examining the fragments that lay beneath, the traveller discovered a considerable quantity of *lava*, a proof of its having anciently been a volcano.

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In a little time our author reached the Carse of Gowrie, a fine track extending in length fourteen miles, and in breadth four, remarkable for its fertility. It is covered with corn of every species; peas and clover all in great perfection; varied with orchards, plantations, and gentlemens seats.

The objects next mentioned in the narrative, as being seen from the road are, Elcho convent, Errol, Lindores abbey, and Balmerino abbey. Near the village of Invergowrie the traveller quits the shire of Perth, and enters that of Angus; where, after riding three or four miles he arrived at its capital, the city of Dundee, a well-built town, seated on the æstuary of the Tay, and said to contain near fourteen thousand inhabitants.

The manufactures of Dundee, says the traveller, are linen, especially of Osnaburghs, sail-cloth, cordage, threads, thread-stockings, buckrams (a new work in Scotland) tanned leather, and shoes, for the London market; hats, which has set aside their importation from England for the supply of these parts; and lastly, as an article of trade may be mentioned a sugar-house, erected about seven years ago, which does considerable business. Here was, in memory of man, a manufacture of coarse woollen cloth, called plaiden, which was exported undressed, undyed, to Sweden, Germany, and the United Provinces, for cloathing the troops of those countries; but this was superseded by that of Osnaburghs, which commenced in the year 1747, and is now the staple of the county of Angus. In 1773, 4,488,460 yards were stamped: the price from four pence to six pence a yard. These are shipped for London, Newcastle, Leith, Burrowstonefs, and Glasgow, from whence they are sent to the West-Indies and America, for the cloathing of the slaves. To the same places are also exported threads, soap, shoes, leather, and sadlery goods. To Sweden and Norway are sent potatoes, and dressings of flax; and in times of plenty, when exportation is allowed, corn, meal, and flour. The salmon taken near Brough-Tay castle is sent, salted, to Holland.

In respect to imports, it receives from North-America, Russia, Memel and Dantzick, Sweden, Norway, Spain, Portugal, the usual exports of those countries; and from Holland, undrest flax, for the manufacture of threads and fine linens, potashes, linseed, clover-seed, old iron, and madder, for the use of dyers.

Among the public buildings at this place is a magnificent Gothic tower of the old church, a venerable and superb structure, now standing by itself, and giving reason, says our author, to every spectator to regret the loss of the body, whose only remains are the choir, called the Old Kirk; whose west end is crossed by another building, divided into two places of worship,

worship, evidently of a later construction, and supposed to be built out of the ruins of the ancient edifice. Mr. Pennant informs us that there is here a new church, built in a style that does credit to the place, and, as he observes, shews an enlargement of mind in the presbyterians, who now begin to think that the Lord may be praised in the beauty of holiness.

From Dundee the traveller continues his journey northward, where the country becomes a little more hilly, but is still much cultivated, and fertile. After reaching Panmure, a large and excellent house belonging to the earl of that name, he proceeds eastward through an open country, and in two hours arrives at Aberbrothick or Arbroath, situated on the discharge of the little river Brothick into the sea. This is a small but flourishing place, well built, and daily encreasing both in extent and the number of inhabitants.

‘ The glory of this place, says Mr. Pennant, was the abbey, whose very ruins give some idea of its former magnificence: it lies on a rising above the town, and presents an extensive and venerable front; is most deliciously situated, commands a view of the sea to the east, of a fertile country to the west, bounded by the Grampian hills; and, to the south, of the openings into the firths of Tay and Forth.

‘ The abbey was once inclosed with a strong and lofty wall, which surrounded a very considerable tract: on the south-west corner is a tower, at present the steeple of the parish-church: at the south-east corner was another tower, with a gate beneath, called the Darn-gate, which, from the word darn, or private, appears to have been the retired way to the abbey. The magnificent church stands on the north side of the square, and was built in form of a cross: on the side are three rows of false arches, one above the other, which have a fine effect, and above them are very high windows, with a circular one above. In April last a part adjoining to the west end fell suddenly down, and destroyed much of the beauty of the place. The length of the whole church is about two hundred and seventy-five feet, the breadth of the body and side-isses, from wall to wall, sixty-seven: the length of the transept, a hundred and sixty-five feet; the breadth twenty-seven.

‘ It seems as if there had been three towers; one in the centre, and two others on each side of the west end; part of which still remains. On the south side, adjoining to the church, are the ruins of the chapter-house; the lower part is vaulted, is a spacious room, well lighted with Gothic windows. Above is another good apartment.’

The traveller proceeds next towards Montrose. He is informed, that near the road stands the church of St. Vigian, a Gothic building supported by pillars, with isles on each side,

and standing on a pretty green mount, in the midst of a valley. This church, we are told, returns a fine echo, repeating distinctly an hexameter verse. The description of the natural caves in the following passage is too remarkable to be passed over without notice.

‘ The shore in this part is high, bold, and rocky, and often excavated with vast hollows, extremely worthy the attention of the traveller: no place exhibits a greater variety; some open to the sea, with a narrow mouth; and, internally, instantly rise into lofty and spacious vaults, and so extensively meandering, that no one has, as yet, had the hardiness to explore the end.

‘ Others of these caves shew a magnificent entrance, divided in the middle by a vast column, forming two arches of a height and grandeur that shames the work of art in the noblest of the Gothic cathedrals. The voyager may amuse himself by entering in a boat on one side of the pillar, surrounding it, and returning to the sea on the other. But the most astonishing of all is the cavern, called the Geylit Pot, that almost realises in romantic form a fable in the Persian Tales. The traveller may make a considerable subterraneous voyage, with a picturesque scenery of lofty rock above, and on every side: he may be rowed in this solemn scene till he finds himself suddenly restored to the sight of the heavens; he finds himself in a circular chasm, open to the day, with a narrow bottom, and extensive top, widening at the margin to two hundred feet in diameter: on gaining the summit a most unexpected prospect appears: he finds himself at a distance from the sea, amidst corn-fields, enjoys a fine view of the country, and a gentleman’s seat at a small distance from the place out of which he emerged. Such may be the amusement of the curious in the calms of the summer season: but when the storm is directed from the east, the view from the edge of this hollow is tremendous; for from the height of above three hundred feet, they may look down on the furious waves, whitened with foam, and swelling in their long confinement.

‘ The cliffs of this shore are not without their singularities: peninsulated rocks, of stupendous height, jut frequently from their front, precipitous on all sides, and washed by a great depth of water: the isthmus that joins them to the land is extremely narrow, impassable for any more than two or three persons abreast; but the tops of the rocks spread into verdant areas, containing vestiges of rude fortifications, in ancient and barbarous times the retreat of the neighbouring inhabitants from the too powerful invader.’

We are afterwards presented with a particular account of Montrose. This town is seated partly on an isthmus, partly on a peninsula, bounded on one side by the German ocean,
and

and on the other by a large bay. The peninsula is said to be evidently a large beach, formed in old times by the sea, as appears by digging to any depth. Our author observes, that Mr Maitland supposes the gravel, thus discovered, to have been the materials of a Roman way, which was continued farther north; and that he asserts the existence of some vestiges of a camp on the neighbouring links or sandy plain: but of any such antiquities Mr. Pennant received not the least account.

Montrose, we are told, is well built, and consists chiefly of one large street, of a considerable breadth, terminated at one end by the town-house or toll-booth; a handsome pile, with elegant and convenient apartments for the assemblies of the magistrates. The houses are of stone, and, like those in Flanders, often with their gable ends towards the streets. The town contains about six thousand inhabitants, among which are many genteel families, that have fixed their residence in this town, as a place of agreeable retreat. The principal manufactures in this town, which are at present in a very flourishing condition, are sail-cloth, coarse and fine linen, lawns and cambricks, diapers and Osnaburghs, together with thread, which is spun both in the town and the adjacent country. Mr. Pennant, who was presented with the freedom of the town, and observed that the diploma was impressed with roses, allusive to its present name, has inserted in his narrative the six following lines on the subject, from Johnston, an eminent poet of that country.

‘ Aureolis urbs picta rosis : mons molliter urbi
Imminet, hinc urbi nomina facta canunt.
At veteres perhibent quondam dixisse Celurcam,
Nomine sic prisco et nobilitata novo est.
Et prisca atque novâ insignis virtute, virumque
Ingenuis, Patriæ qui peperere decus.’

Soon after leaving Montrose, the traveller entered the Merns, or the shire of Kincardine, where he tells us that ‘ great efforts are making towards the improvement of the country. Streams of corn seem darting from the hills towards the centre of the valley, and others again radiate from the coasts: I doubt not but in a few years the obscure or heathy parts will entirely vanish, and this whole tract become one glory of cultivation.’

Mr. Pennant continues his journey through a fine rich bottom, called the *hollow* of the Merns, bounded on one side by the Grampian hills, on the other by a rising-ground, that runs almost parallel to them. Passing by several gentlemens seats, and the small town of Inner bervie, he reaches Stone-hive,

or Stone-haven, a town consisting at present of about eight hundred inhabitants, and making great advances in the manufacture of sail-cloths and Osnaburghs, and in that of knit worsted and thread stockings.

He then visits the celebrated castle of Dunnoter, built on a lofty and peninsulated rock, jutting into the sea, and divided by a vast chasm from the main land. The composition of the rock is what is called plum-pudding stone, from the pebbles lodged in the hard cement.

‘ The entrance, says our author, is high, through an arched way. Beyond that is another, with four round holes in front, for the annoying any enemy who might have gained the first gate. The area on the top of this rock is an English acre and a quarter in extent. The buildings on it are numerous, many of them vaulted, but few appeared to have been above a century and a half old, excepting a square tower of a considerable height, and the buildings that defend the approach. The sides of the rocks are precipitous, and even that part which impends over the isthmus has been cut, in order to render this fortress still more secure. The cistern is almost filled up; but had been of a great size, not less than twenty-nine feet in diameter.

‘ The view of the cliffs to the south is very picturesque. They project far into the sea, in form of narrow but lofty capes. Their bases are often perforated with great arches, pervious to boats.

‘ This castle was the property of the Keiths, earls Marcehals of Scotland, a potent and heroic family: but in the year 1715, by one fatal step, the fortune and title became forfeited; and our country lost the services of two most distinguished personages, the late earl, and his brother the general, the ablest officer of the age.’

This castle is of great antiquity, and was the scene of a bloody atchievement about the year 1296, when it was taken by the celebrated Scotch champion, sir William Wallace, who is said to have destroyed in it four thousand Englishmen by fire. In 1336 it was re-fortified by Edward III. in his progress through Scotland, but was soon afterwards retaken by sir Andrew Murray. From that time to the civil wars in the last century, there is a chasm in the history of this ancient castle. We must not omit to mention that St. Padie's church here is famous for being the burial place of St. Palladius, who in 431 was sent by pope Cælestine to preach the gospel to the Scots.

Mr. Pennant gives the following account of the improvements made at Urie, by Mr. Barclay, great-grand-son of the celebrated author of the *Apology* for the Quakers,

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* This gentleman, by the example he sets his neighbours in the fine management of his land, is a most useful and worthy character in his country. He has been long a peripatetic observer of the different modes of agriculture in all parts of Great Britain: his journies being on foot, followed by a servant with his baggage, on horseback. He has more than once walked to London, and by way of experiment has gone eighty miles in a day. He has reduced his remarks to practice, much to his honour and emolument. The barren heaths that once surrounded him, are now converted into rich fields of wheat, bear, or oats; and his clover was at this time under a second harvest.

* He is likewise a great planter: he fills all his dingles with trees, but avoids planting the eminences, for he says they will not thrive on this eastern coast, except in sheltered bottoms. The few plantations on the upper grounds are stunted, cankered and moss-grown.

* Mr. Barclay favoured me with the following account of the progress of his improvements. He first set about them with spirit in the year 1768; since which he has reclaimed about four hundred acres, and continues to finish about a hundred annually, by draining, levelling, clearing away the stones, and liming. These, with the ploughing, seed, &c. amount to the expence of ten pounds an acre. The first crop is commonly oats, and brings in six pounds an acre; the second, white peas, worth sometimes as much, but generally only four pounds: turneps are the third crops, and usually worth six pounds: the fourth is barley, of the same value: clover succeeds, worth about four pounds: and lastly wheat, which brings in about seven pounds ten shillings an acre, but oftener more.

* As soon as the land is once thoroughly improved, it is thrown into this course: turneps, barley, clover and wheat; sometimes turneps, barley, clover and rye-grass. He sometimes breaks up the last for white peas, and afterwards for wheat: and sometimes fallows from the grass, and manures it for wheat, by folding his sheep.

* The land thus improved was originally heath, and even that which was arable, produced most miserable crops of a poor degenerate oat, and was upon the whole not worth two shillings an acre; but in its present improved state is worth twenty, and the tenants would live twice as well as before the improvement.

* Some of the fields have been fallowed from heath, and sown with wheat, and produced large crops. One field of thirty-four acres, which had been mostly heath, was the first year fallowed, drained, cleared of the stones, limed, &c. and sown with wheat, which produced in the London market two hundred and seventy pounds, clear of all expences. Mr. Barclay has lately erected a mill for fine flour, the only one in the county, which fully answers; and has served to encourage many

of his neighbours to sow wheat where it was never known to be raised before. At present near eight hundred bolls are annually produced within ten miles of the place.'

Leaving Urie, the traveller returns by the same road as far as *Red Mears*, where he turns to the north-west, and rides along near the foot of the Grampian hills, through a fine open country. He observed here a particular neatness in the cottages. They are made either of red clay, or of sods, placed on a stone foundation; the roofs are prettily thatched, and bound up by a handsome net-work of twisted straw rope, which keeps them extremely tight.

We shall present our readers with the author's accurate description of Fetter cairn.

'About two miles from this place, on the road-side, is a cairn, of a stupendous size, and uncommon form, which probably might give name to the parish. The shape is oblong, and the height at least thirty feet. At some distance from the ground the sides are formed into a broad terrass: the cairn rises again considerably above that, and consists of great loose stones, mixed with much semi-vitrified or lava-like matter. On one side is a large long stone, probably once erect. Along the top is an oval hollow, about six feet deep: its length, within, a hundred and fifty-two; the breadth, in the middle, sixty-six; the length from the outside of the surrounding dike, a hundred and sixty-seven; the breadth, eighty-three. This may be presumed to have been monumental; the northern nations thought no labour too great in paying these funeral honors to their deceased heroes. The Tumulus of Haco was the size of a hill: whole years, as well as whole armies, were employed in amassing these stupendous testimonies of respect. Three years were consumed in forming one, the common labour of two uterine brethren, Norwegian chieftains.'

[*To be continued.*]

Travels in Greece: or, an Account of a Tour made at the Expence of the Society of Dilettanti. By Richard Chandler, D. D. Fellow of Magdalen-College, and of the Society of Antiquaries. 4to. 16s. Boards. (Continued from p. 53.)
Doddsley.

HAVING accompanied the travellers in their excursion to the plain of Marathon, in our last Review, we shall now, according to our promise, rejoin them on their return to Athens.

Leaving Marathon, Dr. Chandler, with his attendants, began to ascend Pentele, choosing to cross the mountain, rather than

than return to Athens by the way which they came. The track, as they advanced, became extremely rough and steep, and full of dangerous precipices. At length, they attained nearly to the summit, and alighted to refresh on a green spot by a spring. Descending on the opposite side, they discovered a caloyer or monk tending his flock, and were directed by him to the quarries, which lay out of the beaten track, on a root of the mountain. The upper quarry is open to the sky, with the rock cut down perpendicularly; the lower is remarkable for vast humid caverns. In these the wide roof extends awfully over head, and is adorned with hollow pendant tubes, like icicles. Within the entrance, on the right hand, a small transparent petrifying stream trickles down the side of the rock; spreading with many curious ramifications, as if congealed by frost; and forming bowls and basons, from which it overflows. A well is sunk deep in the mountain, with a narrow way down to the water, which is exceedingly cold.

The marble of Pentele, Dr. Chandler observes, was esteemed both by the statuary and architect. Athens owed many of its splendid edifices to the vicinity of that mountain and of Hymettus, where also is a quarry in view from the town.

The travellers descended by a very bad track to the monastery of Pentele, a large and ordinary edifice, with the church in the middle of the quadrangle. The monks here were summoned to prayers by a tune, which is played on a piece of iron hoop suspended. Here our author enquired for the manuscripts, which were shewn to sir George Wheler in 1676, but found no person who had any knowledge of them. The monastery is one of the most capital in Greece, and enjoys a considerable revenue from bees, sheep, goats, and cattle, arable land, vineyards, and olive trees. The protection of the Porte is purchased yearly, as the custom is, at a price not inferior to its ability.

The next evening the travellers descended from Pentele into the plain, and passed by Callandri, a village among olive-trees, to Angelekipos or *Angel gardens*. This place is frequented in summer by the Greeks of Athens, who have their houses situated in a wood of olives, of cypresses, and of orange and lemon-trees, with vineyards intermixed.

In the succeeding chapter Dr. Chandler presents us with a narrative of Wheler's route from Marathon to Oropus, Eleutheræ, Decelia, Phyle, Harma, and from Thebes to Athens; after which he returns to the detail of his own expedition. In the account of one of the excursions by sea, which he made from Athens, he gives a curious description of the manner

of fishing in the Saronic gulph. From a history of the Eleusinian mysteries, with which we are next entertained, the author recounts the present state of the mystic temple at Eleusis. He informs us that some marbles uncommonly massive, and some pieces of the columns remain on the spot. The breadth of the cell is about one hundred and fifty feet; the length, including the pronaos and portico, is two hundred and sixteen feet; the diameter of the columns, which are fluted, six inches from the bottom of the shafts, is six feet and more than six inches. The temple was a decastyle, or had ten columns in the front, which was to the east. The peribolus or inclosure, which surrounded it on the north-east and on the south side, measures three hundred and eighty seven feet in length from north to south, and three hundred twenty-eight feet in breadth from east to west. On the west side it joined the angles of the west end of the temple in a straight line. Between the west wall of the inclosure and temple, and the wall of the citadel was a passage forty-two feet six inches wide, which led to the summit of a high rock at the north-west angle of the inclosure, on which are visible the traces of a temple *in antis*, in length seventy four feet six inches from north to south, and in breadth from the east to the wall of the citadel, to which it joined on the west, fifty-four feet. It was perhaps the temple sacred to Triptolemus. This spot commands a very extensive view of the plain and bay.

At a small distance from the north end of the inclosure is a heap of marble consisting of fragments of the Doric and Ionic orders; the remains, probably, of the temples of Diana Propylæa and of Neptune, and of the Propyleum or gateway. Near it is the bust of a colossal statue of excellent workmanship, maimed, and the face disfigured; the breadth at the shoulders, as measured by Pococke, five feet and a half; and the basket on the head about two feet deep. It probably represented Proserpine. In the heap are two or three inscribed pedestals; and on one are a couple of torches, crossed. The travellers saw another fixed in the stone stairs, which lead up to the square tower on the outside. It belonged to the statue of a lady, who was hierophant or priestess of Proserpine, and had covered the altar of the goddess with silver. Dr. Chandler conjectures that a well in the village might be that which was called Callichorus, where the women of Eleusis were accustomed to dance in honour of Ceres. A tradition prevails, that if the broken statue be removed, the fertility of the land will cease. Achmet Aga, who was fully possessed with this superstition, declined permitting the travellers to dig or measure there, until Dr. Chandler had over-

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come his scruples by a present of a handsome snuff-box containing several zechins, or pieces of gold.

The voyagers now proceeded slowly toward Megara; and, landing to dine, ascended the ridge by the sea, behind which is a considerable valley, part of the plain of Eleusis. They approached the port, and, the wind not permitting them to turn the point of a small rocky promontory once called Minoa, went ashore, and after some stay crossed it on foot; leaving men to convey the boats round into the bay.

The village of Megara consists of low mean cottages, pleasantly situated on the slope of a brow or eminence indented in the middle. On each side of this vale was an acropolis or citadel; one named Caria, the other from Alcahous, the builder of the wall. An angle of the wall of one citadel is seen by a wind-mill. The masonry is of the species called *incertum*. In 1676 the city-wall was not entirely demolished, but comprehended the two summits, on which are some churches, with a portion of the plain toward the south. The whole site, except the hills, was now green with corn, and marked by many heaps of stones, the collected rubbish of buildings. A few inscriptions are found, with pedestals fixed in the walls and inverted; and also some maimed or mutilated statues. One of the former relates to Atticus Herodes, and is on a pedestal which supported a statue erected to him when consul, by the council and people of Megara, in return for his benefactions and good will toward the city. In the plain behind the summits, on one of which was a temple of Minerva, is a large basin of water, with scattered fragments of marble, the remains of a bath or of a fountain, which is recorded as in the city, and remarkable for its size and ornaments, and the number of its columns. The stone of Megara, Dr. Chandler observes, was of a kind not discovered any where else in Hellas; very white, uncommonly soft, and consisting entirely of cockle-shells. This was chiefly used, and, not being durable, may be reckoned among the causes of the desolation at Megara; which we are told is so complete, that one searches in vain for vestiges of the many public edifices, temples, and sepulchres, which once adorned the city. Megara retains its original name.

Quitting, not without regret, the hospitable priest at Megara, and a lodging free from vermin, Dr. Chandler descended again to Nisæa, on his route to the isthmus of Corinth. The wind blowing fresh and contrary, they rowed from Nisæa to the side of the bay opposite to Minoa, and put into a small creek made with the stones piled to break the waves, by the entrance on the Scironian way, the ancient road to

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Corinth. Near it were heaps of stones among corn, as at Megara, the vestiges of a town or village; a sarcophagus cut in the rock; the ruin of a small building, the wall faced on the outside with masonry of the species termed incertum; and by it a lime-kiln, and a piece or two of the entablature not inelegantly carved. This, Dr. Chandler is of opinion, was probably one of the sepulchres, which Pausanias describes on the way to Corinth.

The voyagers coasted by the Scironian rocks, which are exceedingly high, rough, and dreadful. The way is by the edge of perpendicular precipices, narrow, and in many places carried over the breaks and supported underneath apparently in so slight a manner, that a spectator may shudder with horror at the idea of crossing. They landed about noon in the district called anciently Cromyonia, lying between the Scironian way and the isthmus of Corinth. The valley was cultivated, and at some distance from the sea were olive-groves with a village named Canetta. Nearer the shore were many scattered stones with a carved fragment or two; vestiges of Cromyon, which once belonged to Megara. After making a repast, and sleeping in the shade, they again embarked, coasting a flat shore, and in the evening landed about half a mile from a rivulet running into the sea with a shallow and lively current. Here also there were marble fragments, a deserted church, and among the thickets heaps of stones, as by Megara; reliques of the town of Sidus, which was situated between Cromyon and the isthmus. This region also was once a portion of Ionia or Attica. Dr. Chandler with his company, after filling their water-casks, made a fire among the bushes, and lay down by it until the moon was set.

The voyagers next arrive at the isthmus of Corinth, where, soon after day-break, they landed at the port of Schænus, and ascended to some ruins. Here they met two or three goat-herds, who conducted them to their station, and treated them with new cheese, curdled milk made sour, and with ordinary bread toasted on embers. After eating of a kid, which was roasted by the sea-side, the company retired to their boats; and, an hour or two before day-break, began fishing. They then set sail, and, leaving the port of Cenchreæ and Corinth on their right, coasted by a range of lofty mountains reaching into the water, to Epidaurus a city of the Peloponnesus, and from thence crossed the bay to Methana. From Methana they passed to the mountainous island Anchistre, on which are a few cottages of Albanians. A brisk gale springing up, they were

were afterwards wafted to the island of Ægina; from whence, reembarking, they reached the island of Salamis.

The island Salamis, D. Chandler informs us, is of a very irregular shape. The Athenians and Megarensians contended for it with obstinacy; and Solon or Pisistratus interpolated Homer to shew it had belonged to the Athenians; adding, in the catalogue of the ships, after 'Ajax came from Salamis with twelve vessels,' that he stationed them with the Athenian squadron.

The city of Salamis was demolished by the Athenians, because in the war with Cassander it surrendered to the Macedonians, from disaffection. In the second century, when it was visited by Pausanias, some ruins of the Agora or market-place remained, with a temple and image of Ajax; and not far from the port was shown a stone, on which, they related, Telamon sat to view the Salaminian ships on their departure to join the Grecian fleet at Aulis. The walls may still be traced, and, it has been conjectured, were about four miles in circumference. The level space within them was now covered with green corn. The port is choked with mud, and was partly dry. Among the scattered marbles are some with inscriptions. One is of great antiquity, before the introduction of the Ionic alphabet. On another, near the port, the name of Solon occurs. This renowned law-giver was a native of Salamis, and a statue of him was erected in the market place, with one hand covered by his vest, the modest attitude in which he was accustomed to address the people of Athens. An inscription on black marble was also copied in 1676, near the ruin of a temple, probably that of Ajax.

In consequence of directions received from the committee of Dilettanti, to return, if it appeared safe and practicable, through the Morea, and by Corfu to Brindisi, and thence through Magna Grecia to Naples, the travellers sailed from the Piræus the twenty-first of June; and directed their course by the island of Ægina to that of Poro, anciently named Calaurea. The city of Calaurea has been long abandoned. Traces of buildings and of ancient walls appear, nearly level with the ground; and some stones, in their places, each with a seat and back, forming a little circle, once perhaps a bath. The temple of Neptune, which was of the Doric order, and not large, as may be inferred from the fragments, is reduced to an inconsiderable heap of ruins. The stone is of a dark colour. The travellers found three pedestals of blue veined marble. One, which is inscribed, has supported a statue of king Eumenes, erected by the city as an acknowledgement of his virtues and of his services to the god, to the Calaureans, and other Greeks.

After

After waiting some time for a favourable wind, the travellers crossed to the opposite shore of the Morea. They landed on a spot called Palæochorio or *Old Town*, found there part of an ordinary Mosaic pavement, a piece or two of marble, some mean ruins, and a solitary church. Again embarking, they passed by the town of Poro, and opened the strait between the island and the peninsula of Methana, through which they had entered. They now sailed on, with the main land on their left, up a bay, once named Pogon, or *the Beard*. It is sheltered by Calarea on the east, and was the harbour of Træzen, in which a squadron of the Grecian fleet assembled before the battle of Salamis.

Dr. Chandler informs us that the ruins of Træzen are mostly in the plain at the foot of a lofty range of mountains crossing from the Saronian lake or bay to the gulph of Epidauria. The site, with the whole isthmus, is over-run with bushes, but some spots produce corn and cotton. The scattered churches are numerous, and probably occupy the places of the temples. In several are inscribed pedestals. The vestiges, with pieces of wall and remnants of brick buildings, spread to a considerable extent. The principal ruin seems to have been the substruction or basement of the temple of Venus, and, on three sides, is of the masonry termed *incertum*. It stands on an eminence, overlooking the cavity of the stadium, and has on it some remnants of a later structure.

The acropolis or citadel of Træzen was on the top of one of the mountains, which tower high above the plain. There was anciently a temple of Minerva. The travellers had been told at Damalá that many ruins remained, and Dr. Chandler was unwilling to defer the examination, as their recent sufferings and the reputed unhealthiness of the place had rendered them all eager to depart. It was near noon, and the sky without a cloud, when he began to ascend. The rock was heated so much that it could not be handled in climbing without pain. After frequent interruptions he gained the summit, with the assistance of a Greek servant and a sailor; when he found only the rubbish of some churches, with two fragments of marble inscribed. They descended by a better track toward Damalá, and on their way observed a man treading milk in a skin to make butter.

The travellers visited Epidauria, which was anciently a city of great note. It had several temples, and in the acropolis or citadel was a remarkable statue of Minerva. The site is now called Epi-thavro. The traces are indistinct, and it is supposed to have been long deserted. In April it was sown with

with corn, or over-run with bushes, flowering shrubs, cedars, and almond-trees; the aspect fresh and pleasing. The travellers found plenty of wild asparagus; a maimed statue of bad workmanship, the posture recumbent; some masses of stone, brick, and rubbish; a few pieces of marble, and a sepulchral inscription, ΑΛΕΞΑΝΔΡΕΑ ΧΑΙΡΕ, *Alexandra farewell.*

The voyagers next landed in the Morea, about half an hour from Epi-yatha, a village on a high mountain, by a large fortress, in view; intending to visit the grove of Æsculapius and his temple, which was five miles from Epidaurus. The people at Epi-yatha being so much engaged in harvest-work that their beasts could not be spared, the travellers, who had sufficient reason for being impatient to change their quarters, determined to tarry there no longer, and therefore set out on foot, attended by their janizary, a servant, and two sailors, armed and carrying provisions and other necessities. They passed by the fortress of Epi-yatha, over hills, and through dales and ripe corn. Had not the streams and fountains, which occurred on the way, with the myrtles and ever-greens in the water-courses, afforded them refreshment, the excessive heat of the sun would have been insupportable. At mid-day they arrived greatly fatigued at Ligurió, which is the name of four separate villages, or of a district. Here Dr. Chandler expected to find the sacred possession of Æsculapius, but was told that the ruins were at Gérao, about an hour distant.

On a summit near Ligurió are some vestiges, it is supposed, of Lessa, once a village with a temple and statue of Minerva, near the confines of Epidauria and Argolis, or the territory of Argos. Below, at the foot of the opposite mountain, is the ruin of a quadrangular structure; the masonry of the species styled incertum, the sides inclining as in a pyramid. Lessa fronted the road leading by the temple of Æsculapius to Epidaurus; and a track beneath Ligurió now passes through the plain by Gérao to that port. We shall insert our author's account of the ancient and present state of the grove of Æsculapius.

* The grove of Æsculapius was inclosed by mountains, within which all the sacrifices as well of the Epidaurians as of strangers were consumed. One was called Titthion, and on this the god when an infant was said to have been exposed, and to have been suckled by a she-goat. He was a great physician, and his temple was always crowded with sick persons. Beyond it was the dormitory of the suppliant; and near it, a circular edifice called the Tholus, built by Polycletus, of white marble, worth

worth seeing. The grove besides other temples, was adorned with a portico, and a fountain remarkable for its roof and decorations. The bath of Æsculapius was one of the benefactions of Antoninus Pius, while a Roman senator; as was also a house for the reception of pregnant women and dying persons, who before were removed out of the inclosure, to be delivered or to expire in the open air. The remains are heaps of stones, pieces of brick wall, and scattered fragments of marble; besides some churches or rather piles of rubbish mis-called, being destitute of doors, roofs, or any kind of ornament.

‘ The statue of Æsculapius was half as big as that of Jupiter Olympius at Athens. It was made of ivory and gold, and, as the inscription proved, by Thrasymedes son of Arignotus of Paros. He was represented sitting, holding his staff, with one hand on the head of a serpent, and a dog lying by him. Two Argive heroes, Bellerophon combating with the monster Chimæra and Perseus severing the head of Medusa, were carved on the throne. Many tablets described the cures performed by the deity, yet he had not escaped contumely and robbery. Dionysius deprived him of his golden beard, affirming it was very unseemly in him to appear in that manner when his father Apollo was always seen with his face smooth. Sylla amassed the precious offerings belonging to him and to Apollo and Jupiter at Delphi and Olympia, to pay his army before Athens. The marks in the walls testified that a great number had been plucked down. A few fragments of white marble exquisitely carved occur in the heap of the temple.

‘ The inclosure of the temple once abounded in inscriptions. In the second century six marbles remained, on which were written in the Doric dialect the names of men and women, who had been patients of the god, with the distemper each had laboured under and the remedies he had directed. We found only a couple of votive inscriptions, and two pedestals of statues, one of which represented a Roman and was erected by the city of the Epidaurians. The divine prescriptions have perished or are buried in the ruin, but a specimen is extant from similar records, once preserved in his temple in the isle of Tiber near Rome. The complaint was spitting of blood, and the person deemed incurable; but Æsculapius prevailed. He was restored, and returned thanks publicly before the people.

‘ The stadium was near the temple. It was of earth, as most in Greece were. At the upper end are seats of stone, but these were continued along the sides only a few yards. A vaulted passage leading underneath into the area, now choked up, was a private by which the aganotætæ or presidents with the priests and persons of distinction entered.

‘ Two large cisterns or reservoirs remain, made by Antoninus for the reception of rain-water. One measured ninety-nine feet long, and thirty-seven wide. Beyond them is a dry
water-

water-course, and in the mountain-side on the right-hand are the marble seats of the theatre, over grown with bushes. We regretted that the Proscenium or front was vanished, as this fabric also was the work of Polycletus and much admired. The Roman theatres, as Pausanias observes, far exceeded all in ornament, and in size that of Megalopolis in Arcadia; but, he subjoins, what architect can compare with Polycletus in harmony and beauty?

‘Going up the water-course, between the mountains, is a church, where, besides fragments, we found a short inscription. “Diogenes the hierophant to far-darting Apollo, on account of a vision in his sleep.” Apollo had a temple on mount Cynortium, probably on this spot; and on a summit beyond are other traces, it is likely, of a temple of Diana.

‘The springs and wells by the ruins are now supposed to possess many excellent properties. To these and a good air, with the recreations of the theatre and of the stadium, and to the medicinal knowledge and experience of the priests, may be attributed both the recovery of the sick and the reputation of Æsculapius. The renown and worship of this god began in Epidauria, and continued for many centuries. Since he failed, some saints have succeeded to the business; and I have seen patients lying in beds in their churches at Athens. The whole neighbourhood has for ages plundered the grove. The Ligurians remembered the removal of a marble chair from the theatre, and of statues and inscriptions, which, among other materials, were used in repairing the fortifications of Nauplia, now called Napoli, or in building a new mosque at Argos.

‘The tortoises of mount Cithæron were sacred to Pan: the serpents of Epidauria to Æsculapius. One species, yellower than commoa, was peculiar to this region, and tame, perhaps, like the cranes, from being never molested. These reptiles still abound. Some, as the Ligurians relate, are very large, not venomous, and, if attacked, fight with their tails.’

[*To be continued.*]

The Philosophy of Rhetoric. By George Campbell, D. D. 2 vols. 8vo. 12s. Cadell. (Continued from p. 11.)

IN the second book of the work Dr. Campbell treats of the foundations and essential properties of elocution; where he considers the nature and characters of the use which gives law to language. In order to ascertain with precision the authority of this use he divides it into three distinct species, namely, reputable use, national use, and present use; and these he investigates separately under different sections. He very properly distinguishes between good use and bad use in language,

the

the former of which he determines to be entirely regulated by the sanction of eminent writers.

National use our author considers in a twofold view, as it stands opposed both to *provincial* and *foreign*. With respect to *present* use, he observes, that there arises a difficulty in regard to the extent of signification in which the word *present* must be understood; and he puts the question, at what distance backwards from this moment are authors still to be accounted as possessing a legislative voice in language? Dr. Campbell has not ventured on a positive reply to this question, but he remarks in general, that there are certain limits beyond which we cannot safely range in search of precedents for any word or idiom; observing by way of example, that the authority of Hooker or of Raleigh, however great their merit and their fame be, will not now be admitted in support of a term or expression, not to be found in any good writer of a later date. The following remarks on the limits of verbal usage are undoubtedly just.

‘ In truth, the boundary must not be fixed at the same distance in every subject. Poetry hath ever been allowed a wider range than prose; and it is but just that, by an indulgence of this kind, some compensation should be made for the peculiar restraints she is laid under by the measure. Nor is this only a matter of convenience to the poet, it is only a matter of gratification to the reader. Diversity in the style relieves the ear, and prevents its being tired with the too frequent recurrence of the rhymes, or sameness of the metre. But still there are limits to this diversity. The authority of Milton and of Waller, on this article, remains as yet unquestioned. I should not think it prudent often to introduce words or phrases, of which no example could be produced since the days of Spenser and of Shakespeare.

‘ And even in prose, the bounds are not the same for every kind of composition. In matters of science, for instance, whose terms, from the nature of the thing, are not capable of such a currency as those which belong to ordinary subjects, and are within the reach of ordinary readers, there is no necessity of confining an author within a very narrow circle. But in composing pieces which come under this last denomination, as history, romance, travels, moral essays, familiar letters, and the like, it is safest for an author to consider those words and idioms as obsolete, which have been disused by all good authors, for a longer period than the age of man extends to. It is not by ancient, but by present use, that our style must be regulated. And that use can never be denominated present, which hath been laid aside time immemorial, or, which amounts to the same thing, falls not within the knowledge or remembrance of any now living.’

Dr.

Dr. Campbell next examines the nature and use of verbal criticism; from the consideration of which subject, he proposes nine canons, that are calculated for the end of supporting the purity of language. We shall submit these canons to our readers, detached from the illustrations which accompany them.

‘ Canon I. The first canon, then, shall be, When use is divided as to any particular word or phrase, and the expression used by one part hath been pre-occupied, or is in any instance susceptible of a different signification, and the expression employed by the other part never admits a different sense, both perspicuity and variety require, that the form of expression which is in every instance strictly univocal, be preferred.

‘ Canon II. The second canon is, In doubtful cases regard ought to be had in our decisions to the analogy of the language.

‘ Canon III. The third canon is, When the terms or expressions are in other respects equal, that ought to be preferred which is most agreeable to the ear.

‘ Canon IV. The fourth canon is, In cases wherein none of the foregoing rules gives either side a ground of preference, a regard to simplicity (in which I include etymology when manifest) ought to determine our choice.

‘ Canon V. The fifth and only other canon that occurs to me on the subject of divided use is, In the few cases wherein neither perspicuity nor analogy, neither sound nor simplicity, assists us in fixing our choice, it is safest to prefer that manner which is most conformable to ancient usage.

‘ Canon VI. The first canon on this subject is, All words and phrases which are remarkably harsh and unharmonious, and not absolutely necessary, may justly be judged worthy of this fate.

‘ Canon VII. The second canon on this subject is, When etymology plainly points to a signification different from that which the word commonly bears, propriety and simplicity both require its dismissal.

‘ —Canon VIII. The third canon is, When any words become obsolete, or at least are never used, except as constituting part of particular phrases, it is better to dispense with their service entirely, and give up the phrases.

Canon IX. The fourth and last canon I propose, is, All those phrases, which, when analysed grammatically, include a solecism, and all those to which use hath affixed a particular sense, but which, when explained by the general and established rules of the language, are susceptible either of a different sense or of no sense, ought to be discarded altogether.’

In illustrating these several canons, the author discovers much ingenuity, as well as an intimate acquaintance with the genius and grammar of the English tongue; and he has at

the same time marked with just reprehension a variety of words and phrases, which deserve to be exploded.

The third chapter is employed on grammatical purity, of which the violations are distinguished into three different kinds; namely, barbarism, solecism, and impropriety. By the first of these terms is denominated the fault which arises when the words used may not be English. By the second, the error when the construction of the sentence may not be in the English idiom; and by the third, when the words and phrases may not be employed to express the precise meaning which custom has affixed to them.

Barbarism, the author shews, may be incurred in three different ways; by the use of words entirely obsolete, by the use of words entirely new, or by new formations and compositions, from simple and primitive words in present use. After exhibiting a great variety of examples and remarks on this subject, Dr. Campbell proceeds to a particular consideration of the solecism, which is followed by pertinent observations on impropriety, both in single words and in phrases. In the fourth chapter of this volume we are presented with a judicious examination of some grammatical doubts in regard to English construction.

The subject of purity being discussed, the second volume commences with an account of the qualities of style which are strictly rhetorical, considered as addressed to the understanding, the imagination, the passions, and the ear; and these are divided into the five following, namely, perspicuity, vivacity, elegance, animation, and music. With respect to the first of these essential qualities, or perspicuity, Dr. Campbell observes, that it may be violated in a great variety of ways, which he not only discriminates with much precision, but exemplifies by passages extracted from the most eminent English writers. He begins by considering those offences against perspicuity which arise from defect; after which he treats of the others in the subsequent order, viz. such as proceed from bad arrangement, from using the same word in different senses, from an uncertain reference in pronouns, and relatives, from too artificial a structure of the sentence, from technical terms, and from long sentences. The following is one of the examples produced by Dr. Campbell of the obscurity arising from bad arrangement, accompanied with his own remarks.

“The young man did not want natural talents; but the father of him was a coxcomb, who affected being a fine gentleman so unmercifully, that he could not *endure* in his sight, or the frequent *mention* of *one*, who was his son, growing into manhood, and thrusting him out of the gay world.” It is not easy

easy to disentangle the construction of this sentence. One is at a loss at first to find any accusative to the active verb *endure*; on further examination it is discovered to have two, the word *mention*, and the word *one*, which is here closely combined with the preposition *of*, and makes the regimen of the noun *mention*. I might observe also the vile application of the word *unmercifully*. This, together with the irregularity of the reference, and the intricacy of the whole, renders the passage under consideration, one of those which may, with equal justice, be ranked under *solecism*, *impropriety*, *obscurity*, or *inelegance*.

We shall next present our readers with those examples and remarks which illustrate the error that arises from using the same word in different senses.

'This error is exemplified in the following quotation: "That he should be in earnest it is hard to conceive; since any reasons of doubt, which he might have in this case, would have been reasons of doubt in the case of other men, who may give *more*, but cannot give *more evident*, signs of thought than their fellow-creatures." 'This errs alike against perspicuity and elegance; the word *more* is first an adjective, the comparative of *many*; in an instant it is an adverb, and the sign of the comparative degree. As the reader is not apprized of this, the sentence must appear to him, on the first glance, a flat contradiction. Perspicuously either thus, "who may give *more numerous*, but cannot give *more evident* signs—," or thus, "who may give *more*, but cannot give *clearer* signs."—It is but seldom that the same pronoun can be used twice or oftener in the same sentence, in reference to different things, without darkening the expression. It is necessary to observe here, that the signification of the personal, as well as of the relative pronouns, and even of the adverbs of place and time, must be determined by the things to which they relate. To use them, therefore, with reference to different things, is in effect to employ the same word in different senses; which, when it occurs in the same sentence, or in sentences closely connected, is rarely found entirely compatible with perspicuity. Of this I shall give some examples. "One may have an air *which* proceeds from a just sufficiency and knowledge of the matter before him, *which* may naturally produce some motions of his head and body, *which* might become the bench better than the bar." The pronoun *which* is here thrice used in three several senses; and it must require reflection to discover, that the first denotes an *air*, the second *sufficiency and knowledge*, and the third *motions of the head and body*. Such is the use of the pronouns *those* and *who* in the following sentence of the same writer: "The sharks, *who* prey upon the inadvertency of young heirs, are more pardonable than *those*, *who* trespass upon the good opinion of *those*, *who* treat with them upon the foot of choice and respect." The same fault here renders a very short sentence at once obscure, inelegant,

and unmusical. The like use of the pronoun *they* in the following sentence, almost occasions an ambiguity: "*They* were persons of such moderate intellects, even before *they* were impaired by *their* passion."—The use made of the pronoun *it* in the example subjoined, is liable to the same exception: "If *it* were spoken with never so great skill in the actor, the manner of uttering that sentence could have nothing in *it*, which could strike any but people of the greatest humanity, nay, people elegant and skilful in observations upon *it*." To the preceding examples I shall add one, wherein the adverb *when*, by being used in the same manner, occasions some obscurity: "He is inspired with a true sense of that function, *when* chosen from a regard to the interests of piety and virtue, and a scorn of whatever men call great in a transitory being, *when* it comes in competition with what is unchangeable and eternal."

After exposing the offences against perspicuity arising from the causes abovementioned, the author proceeds to the consideration of those which derive their origin from other sources; treating particularly of the double meaning, or equivocation and ambiguity; and afterwards of the unintelligible, as arising from confusion of thought, affectation of excellence, or want of meaning. Under the latter of these classes the author includes the various kinds of nonsense, namely, the puerile, the learned, the profound, and the marvellous; producing as one example, the following passage from Dryden's Song for St. Cecilia's day, in which he observes that not a glympse of meaning can be discovered.

' From harmony, from heavenly harmony

This universal frame began:

From harmony to harmony

Thro' all the compass of the notes it ran,

The diapason closing full in man.'

In exemplifying the learned nonsense, the subsequent quotation is produced.

"Although we read of several properties attributed to God in scripture, as wisdom, goodness, justice, &c. we must not apprehend them to be several powers, habits, or qualities, as they are in us; for as they are in God, they are neither distinguished from one another, nor from his nature or essence in whom they are said to be. In whom, I say, they are said to be: for, to speak properly, they are not in him, but are his very essence or nature itself; which, acting severally upon several objects, seems to us to act from several properties or perfections in him; whereas, all the difference is only in our different apprehensions of the same thing. God in himself is a most simple and pure act, and therefore cannot have any thing in him, but what is that most simple and pure act itself; which,

seeing

seeing it bringeth upon every creature what it deserves, we conceive of it as of several divine perfections in the same almighty Being. Whereas God, whose understanding is infinite as himself, doth not apprehend himself under the distinct notions of wisdom, or goodness, or justice, or the like, but only as Jehovah." How edifying must it have been to the hearers to be made acquainted with these deep discoveries of the men of science; divine attributes, which are no attributes, which are totally distinct and perfectly the same; which are justly ascribed to God, being ascribed to him in scripture, but do not belong to him; which are something and nothing, which are the figments of human imagination, mere chimeras, which are God himself, which are the actors of all things; and which, to sum up all, are themselves a simple act.'

In the seventh chapter the ingenious author enquires, what is the cause that nonsense so often escapes being detected, both by the writer and by the reader? In resolving this question, he distinguishes three sorts of writing, in which such an illusion chiefly operates. The first is, where there is an exuberance of metaphor; the second, that wherein the terms most frequently occurring, denote things which are of a complicated nature, and to which the mind is not sufficiently familiarised; and the last, that which arises from the abuse of very general and abstract terms.

Having considered the nature of perspicuity, and the various ways in which it may be violated, the author enquires, whether a dexterity in speaking obscurely, ambiguously, or unintelligibly, be not as essential to the perfection of eloquence, as to be able to speak perspicuously. After many ingenious arguments for and against this proposition, he justly determines it in the negative, and concludes the subject in the following manner.

'After all, we are not to imagine, that the sophistical and unmeaning, when it may in some sense be said to be proper, or even necessary, are, in respect of the ascendant gained over the mind of the hearer, ever capable of rivalling conclusive arguments perspicuously expressed. The effect of the former is at most only to confound the judgment, and by the confusion it produceth, to silence contradiction; the effect of the latter is, fully to convince the understanding. The impression made by the first can no more be compared in distinctness and vivacity to that effected by the second, than the dreams of a person asleep to his perceptions when awake. Hence we may perceive an eminent disadvantage, which the advocate for error, when compelled to recur to words without meaning, must labour under. The weapons he is obliged to use are of such a nature, that there is much greater difficulty in managing them, than in managing those that must be employed in the cause of

truth, and when managed ever so dexterously, they cannot do equal execution. A still greater disadvantage the patron of the cause of injustice or of vice must grapple with. For though he may find real motives to urge in defence of his plea, as wealth perhaps, or ease, or pleasure, he hath to encounter or elude the moral sentiments which of all motives whatever take the strongest hold of the heart. And if he find himself under a necessity of attempting to prove that virtue and right are on his side, he hath his way to grope through a labyrinth of sophistry and nonsense.

In the remaining part of the second book the author examines in what respect delicacy may be said to demand obscurity, and he mentions the different kinds of composition in which the use of it may be more pardonable, or even necessary in a certain degree. He instances, for example, in the ode, that it may sometimes perhaps be impossible to reconcile the utmost perspicuity with that force and vivacity which the species of poetry requires. But he justly observes, that though the genius of the composition may plead some indulgence for the casual admission of obscurity, nothing ever can constitute it an excellence; and that the more closely poetical enthusiasm is united with perspicuity, the talents of the writer will always obtain the greater praise.

[*To be concluded in our next.*]

A Sequel to the Apology on resigning the Vicarage of Catterick, Yorkshire. By Theophilus Lindsey, M. A. 8vo. 7s. bound. Johnson.

THE author informs us, that a sketch of this treatise was drawn up with the Apology, and was designed to be published at the same time; but that it was suppressed for fear of rendering that work too prolix.

Since that time he has been induced to enlarge his plan beyond what was originally proposed, that he might make room for a farther illustration of some things he had advanced, to which objections had been made; and that he might make a full enquiry into the questions concerning the nature and person of Christ, and what is the worship due to him.

The fundamental doctrine laid down in the Apology is, that there is but one God the Father; and that Jesus Christ is not God, nor to be worshiped. The general scope of this treatise is to corroborate this opinion.

In the first chapter the author produces the testimony of two English unitarians, Mr. Elwall and Hopton Haynes, esq. The first was a serious and conscientious quaker, near Wolverhampton,

verhampton, the author of several small tracts, particularly one entitled, *A true Testimony for God and his Sacred Law, or a plain Defence of the first Commandment of God against all the Trinitarians under Heaven*, "Thou shalt have no other Gods but me." For this piece the author was prosecuted, and tried at the Stafford assizes before judge Denton.

Mr. Haynes was deputy assay-master of the mint, under sir Isaac Newton, and the author of a book entitled, *The Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ*, printed for Noon, 1750.

From this work our author has extracted some very ingenious remarks on all the words, relative to divine worship in the New Testament; such as *αἰνέω, υμνέω, προσκυνέω, λατρεύω*, &c. By which, he thinks, it appears, that God the Father alone and his divine perfections were acknowledged, worshiped, adored, and praised by Jesus Christ and his apostles.

In the second chapter he considers Stephen's invocation of Christ, observing, that this example no more proves, that the martyr himself, at another time, would have prayed to Christ, than the circumstances of a person in a dream, seeing another and requesting somewhat of him, would justify him when awake in speaking to that person, when at a distance and out of hearing; and that he afterwards, in a solemn manner, betakes himself to prayer properly so called, and addresses not Jesus, but God, plainly copying after the example of Jesus, when expiring by a like violent and unjust death: "and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

Jesus Christ declares, John xiv. 14, that if the disciples should ask any thing in his name, he would do it; from which it is argued, that Christ here signifies himself to be the donor, the distributor of such things as are asked of God in his name; and therefore it is a due mark of respect and acknowledgment of his authority some times to pray to him.

To this the author replies:

1. The things which our Lord here encourages his disciples to ask in his name, with a promise of his own effecting them for them, "are such things as respected only the apostles and their ministry, and were restrained within that period, when Christ was intrusted with an extraordinary power for the propagation of his gospel:" but nothing can thence be concluded concerning any part which Christ may now be intrusted with, in the providential administration of human affairs.
2. Praying in the name of Christ does not suppose or imply

that he is conscious of, or privy to such prayer; and therefore there can be no ground from this text to address prayer to him. The general meaning of doing a thing in the name of Christ, is the doing it by his instruction, authority, as his disciples; in his cause, for the furtherance of the gospel: thus Eph. v. 20. "giving thanks for all things to God, even the Father, in the name of our Lord Jesus Christ." And Col. iii. 17. "whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him."

Speaking of our Saviour's intercession, Mr. Lindsey says,

'The perpetual intercession of Christ mentioned, Heb. vii. 25, may perhaps be the continual operation and effect of his miracles and doctrine in the world, by which men are brought to believe in God by him, and to be saved.'

The following observation is of great consequence in this argument: 'We should be very careful that we do not frame new notions about Christ's mediatorial office, foreign to, and inconsistent with the terms of that gospel, which he, as mediator, brought from God. He was a mediator appointed by God, and not by man; and was to act from God to man; not appointed by man to act from or for them to God.'

In conformity to this idea, the language of scripture is, "be ye reconciled to God:" giving not the least intimation of his endeavouring to reconcile God to man.

The third chapter is an enquiry into the true meaning of John i. 1—14. In this disquisition the author proves, that the *logos* is not a divine person, or intelligent being, though figuratively introduced as such; but *wisdom, the wisdom of God*, which is God himself.

The design of the fourth chapter is to shew, that Christ had no wisdom or power of his own, but received all from the wisdom or power of the Father dwelling in him; that the *logos* or the wisdom of God was communicated to him, and resided in him for the instruction and reformation of an ignorant and degenerate world. 'It appears, he says, that Christ's knowledge, wisdom, and power, are uniformly and invariably ascribed to the spirit of God. This therefore destroys that most absurd and unintelligible fiction of two natures in Christ, the one divine, the other human. Because if he had been possessed of a divine nature of his own, it would have been sufficient to have instructed him in every thing, and to have enabled him to work miracles, so that he would

would not have stood in need of the help of the Spirit of God, or any foreign assistance.

The fifth chapter is intended to shew, that St. John's gospel was not written to prove the divinity of Christ; and that Christ is never styled God by this apostle, nor by any other writer of the New Testament. In the course of his observations on this head, he remarks, that by these phrases, being in heaven, coming down from heaven, coming out from God, coming forth from the Father, coming into the world, being sent into the world, &c. Jesus Christ did not intend to signify, that he had lived in a former state, before he was born of his mother Mary; but that they are only different ways of expressing his coming as a prophet, as the great promised prophet, the Messiah, the Christ, with extraordinary powers and authority from the most high God; that he spoke thus to awaken the more men's attention to him, and to those most important truths he delivered to them; and also because on many occasions, and for various reasons it would not have been fitting in direct words to have owned himself to be the Christ; that it was also a language, to which the Jews were accustomed, and which they readily understood, and though through careless ignorance and prejudice we are apt to misjudge concerning it, yet we never find, that the sober and well-disposed part of his hearers did at any time conclude from it, that he was any thing more than a prophet of God of the highest rank, or that he had lived in another state before he came upon earth.

In the sixth chapter the author shews, that the Jehovah who appeared and conversed personally with men, who was seen, heard, &c. was Jehovah, the one supreme God. The invisible God, he observes, may be said to be seen, heard, to talk face to face, to behold, to visit, to go down, to dwell with any person, in any place, when by miraculous tokens or signs, by an extraordinary light, a particular shape, or figure, an articulate voice, &c. he manifests an extraordinary presence, attention, care of, or respect to any thing or person; and this without explaining away the historical narrative of such facts, or destroying the reality of the appearance.

There never, he says, existed any angel Jehovah, the visible representative of the invisible God. The word angel does not always signify an intelligent agent. Fire, wind, and diseases, are styled angels. The symbol or manifestation of the special divine presence by a voice, light, &c. is particularly and eminently denominated the angel of the Lord, or of Jehovah. Hence it is equivalent to Jehovah himself. And in
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all those places, where the angel of the Lord is put for Jehovah himself, it corresponds exactly with the *glory* of the Lord. "The angel of the Lord appeared, the glory of the Lord appeared," is as much as to say, a manifestation of the Lord, a manifestation of the Divine Presence, was made, by some outward symbols or signs.

In the seventh chapter he considers the nature of man, and the testimonies concerning Christ, that he was a man like ourselves, saving those extraordinary gifts of a divine wisdom and power, by which he was distinguished from the rest of mankind.

The eighth chapter exhibits the testimony of the apostolical fathers concerning the nature and person of Christ.

The ninth is calculated to prove, that creation is the proper work of God himself without any instrument or deputy; and that when the apostolical writers ascribe creation to Christ, they mean the gospel dispensation.

These are the outlines of this work, by which the reader may form a general idea of the doctrines, which the author endeavours to support.

Whether he is perfectly right or not in every point, we shall not take upon us to determine; but this we will venture to say, he has maintained his hypothesis in an able manner, and given us rational explanations of many passages of scripture.

An Inquiry into the Powers of Ecclesiastics, on the Principles of Scripture and Reason. 8vo. 4s. boards. Murray.

THE author of this Inquiry supposes, that the pride and arrogant claims of ecclesiastics, and the misrepresentation of certain parts of scripture to support these claims, have been some of the most considerable causes, which have combined to injure the credit and prevent the success of Christianity. He therefore imagines, that the most effectual service he can perform to religion and society is to explain and vindicate the common rights of Christianity, to expose the false pretensions of priests of every denomination, and to establish the real value and importance of the ministerial character.

To prevent mistakes, and obviate reflections, which might be injurious to his real sentiments concerning the ministerial function, he begins with explaining what precise idea he affixes to this extraordinary character.

'A priesthood, he says, may be defined, in a few words, to be—an order of men appropriated by divine institution for per-

performing certain offices in religion, which offices cannot be performed by one not thus authorised, without losing their efficacy, or that blessing with which they are supposed to be attended. Or still more explicitly—A *priesthood* is an order of men governed by certain laws, and possessed of certain privileges, independent of society, and superior to the civil, moral, or common religious rights of mankind; whose office is sacred, not from what they do, but in consequence of certain powers with which they are vested, either mediately in a fixed established order and succession, or immediately by God himself. This he apprehends is the proper idea of a *priesthood*: and such a *priesthood*, it is affirmed, never did exist in any age, or among any people, so far as satisfying evidence can be offered, but under the Jewish theocracy alone. He therefore who pretends that the ministerial acts which he performs, whatever their nature may be, or by whatever sacred name he may be pleased to call them—whether accounted more ordinary, or more solemn—derive their value, not from particular qualifications natural or acquired, not from decency or order, not from the station of president in a religious assembly, but from a certain mysterious connection, which is either primarily, or ultimately resolvable into a peculiar divine constitution and energy, distinct from the laws by which society is directed and governed: this man—whether he be a papist or a protestant, whether he be a minister of the church of Rome, of the church of England, or of the church of Scotland; or whether he be a professed dissenter from all establishments—is a deceiver; and they who believe his pretensions, and are under the spirit and influence of them, are, in the strictest sense, the dupes of their own credulity and superstition. It may here not be improper, however, to advertise the reader that the word *priest* is commonly used, in the following sheets, for every such claimant, or pretender to such extraordinary powers.

This enquiry is divided into ten chapters, in which the author treats of the imperfection and uncertainty of tradition, the rights of conscience and private judgment, the idea of a Christian church, the apostolical succession, ordination, the sacraments, church discipline, &c.

As some may probably suspect, that his reasoning is chiefly formed to set aside an order of men, with whom the religious concerns of mankind are so inseparably connected, that without them, a sense of divine things would quickly languish, if not be wholly erased from the human mind, he endeavours, in the conclusion, to point out the proper foundation, on which the character of a christian teacher is supported.

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‘It may be asked, says he, by way of ridicule, who these ministers of religion are, by what criterion they are to be distinguished, and for what end they serve? “You have given us to understand, that the claim to apostolic succession is equally false and presumptuous,—the imposition of *lying priests*; that laying on of hands is a rite neither peculiar to ministerial ordination, nor accompanied with any extraordinary efficacy; that the administration of the sacraments doth not depend on the one, or the other; and that all the privileges of the church of Christ are the privileges of common Christianity, and properly belong to Christian communion.—What order then do these ministers of religion hold, and upon what foundation do they stand? Have all equally a right to be ministers of religion, or what constitutes the difference? Of what importance are they to society, and what is their leading and distinguishing character?”

‘To these questions he will give the best answer he can, and, he flatters himself, a satisfactory one to those who, void of prepossessions, search for the truth, and are disposed to consult the Scriptures and their own understanding.—And his answer is this: Every one hath not equally a right to be a minister of religion, because every one is neither possessed of the proper qualifications nor call.—That, though this character, in the ordinary dispensations of Providence, stands on the common foundation of religion itself, whether natural or revealed, so far as it is a public institution necessary to promote the happiness of mankind; to limit the administration of the public offices of it to a certain order of men, as a point of order and discipline, in formed religious societies, appears not only useful but necessary.—That the administrator, therefore, of every public religious act in which the society unite, but which, on account of this external order, or to render it a common action, must be performed by one, is a minister of religion authorised to exert the duties of his office by tacit agreement, in virtue of a plan antecedently established by common edification, or by the immediate and particular choice of a Christian community.’

Thus after the author has been examining the subject in every point of view, he at last determines, that to limit the administration of the public offices of religion to a certain order of men, as a point of order and discipline, in formed religious societies, is not only useful but necessary. This, we apprehend, is all that reasonable persons, in a protestant communion, pretend to assert. The author then has been fighting with popish ecclesiastics, or an order of men, whom he
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has represented in odious characters, very different from what they are in reality.

He seems to think, that a minister of religion should be the immediate and particular choice of a Christian community. We are willing to pay all due deference to Christian communities, yet we will venture to affirm, that the church can never be more despicably supplied, than it would be, if the choice were placed in that senseless and infatuated, that many-headed monster, the populace.

Philosophical, Medical, and Experimental Essays. By Thomas Percival, M. D. To which is added an Appendix. 8vo. 6s. Johnson.

Several observations in this volume having already appeared in the *Philosophical Transactions*, or in other publications, they can now have no claim to our notice; nor can we say with justice, of the few original materials it contains, that even these are entitled to much attention. The following article, relative to coffee, may prove not unacceptable to our medical readers, for the sake of the observation with which it concludes.

‘ October 19th, 1774. A physician was affected with a severe head-ach, in consequence of having been disturbed in the night. At two o’clock in the afternoon he took eighteen drops of laudanum, and immediately afterwards, three dishes of very strong coffee. He lay down upon the bed, and endeavoured to compose himself to sleep. His pain abated in half an hour; and in an hour was entirely removed: but he felt not the least disposition to sleep, although he is often drowsy after dinner, and sometimes indulges himself in sleeping at that time.

‘ November 1st. He repeated, on a similar occasion, the use of laudanum and coffee, in the like quantity as before. The effects were precisely the same; ease from pain, but no disposition to sleep.

‘ November 16th. He took eighteen drops of laudanum, when under the head-ach, but without coffee. The opiate composed him to sleep in an hour; but did not entirely remove the pain in his head. These facts confirm a remark which I have made in a former volume, that coffee is taken in large quantities, with peculiar propriety, by the Turks and Arabians, because it counteracts the narcotic effects of opium, to the use of which these nations are much addicted.

‘ The following curious and important observation is extracted from a letter with which I was honoured by sir John Pringle, in April 1773. “ On reading your section concerning
coffee,

coffee, one quality occurred to me which I had observed of that liquor, confirming what you have said of its sedative virtues. It is the best abater of the paroxysms of the periodic asthma, that I have seen. The coffee ought to be of the best Mocco, newly burnt, and made very strong immediately after grinding it. I have commonly ordered an ounce for one dish; which is to be repeated fresh after the interval of a quarter, or half an hour; and which I direct to be taken without milk or sugar. The medicine in general is mentioned by Musgrave, in his *Treatise de Arthritide anomala*; but I first heard of it from a physician of this place, who having once practised at Litchfield, had been informed by the old people of that place, that sir John Floyer, during the latter year of his life kept free from, or at least lived easy under his asthma, from the use of very strong coffee. This discovery, it seems, he made after the publication of his book upon that disease." Since the receipt of this letter, I have frequently directed coffee in the asthma with great success.

The Appendix contains a Letter to the author, concerning the solution of stones of the bladder by fixed air. The experiments evincing the practicability of this effect, are chiefly those of Dr. Hales, to which a few are subjoined, but not of a nature so decisive as fully to establish the fact. It is to be hoped, however, that so important a subject will meet with farther investigation. The spirit of enquiry can never be too much exercised, but no incitement is due to the publication of such frivolous materials as those of which this volume consists.

A Supplement to Dr. Swift's Works: being a Collection of Miscellanies in Prose and Verse, by the Dean; Dr. Delany, Dr. Sheridan, and Others, his intimate Friends. With Explanatory Notes, and an Index, by the Editor. 8vo. 7s. boards. Conant.

THE character of Dr. Swift's writings is so universally known, that it would be superfluous to present our readers with any observations on that subject. Considering, however, the eccentric genius of the author, and the frivolous literary amusements which so often employed his leisure hours, there is perhaps no eminent writer whose works are, collectively, less entitled to attention and applause. On this account, we cannot approve of the industry of those editors who have favoured the world with so many additional volumes of his posthumous productions; nor are we of opinion that the authenticity alone of the materials affords sufficient reason for submitting them to the eye of the public. Let it be acknowledged

ledged at the same time, that in the volume before us there are some detached pieces which we are glad to see rescued from obscurity.

The first article is a narrative of what passed at the examination of the marquis de Guiscard, with other facts relative to the same person. From the intimate connection of Dr. Swift with lord Bolingbroke and Mr. Harley, his account of this subject may be considered as founded on the best information.

Next follows the preamble to the Patent for creating Mr. Harley a Peer; generally supposed to be written by Swift, and printed from a copy in the Harleian miscellany, expressed in the subsequent strain.

‘ Whatever favour may be merited from a just prince by a man born of an illustrious and very ancient family, fitted by nature for all great things, and by all sorts of learning qualified for greater; constantly employed in the study of state affairs, and with the greatest praise, and no small danger, exercising variety of offices in the government: so much does our well-beloved and very faithful counsellor Robert Harley deserve at our hands: he, who in three successive parliaments, was unanimously chosen speaker; and, at the same time that he filled the chair, was our principal secretary of state: in no wise unequal to either province. Places, so seemingly disagreeing, were easily reconciled by one, who knew how with equal weight and address to moderate and govern the minds of men: one who could preserve the rights of the people, without infringing the prerogative of the crown; and who thoroughly understood how well government could consist with liberty. This double task being performed; after some respite, he bore the weight of our exchequer as chancellor, and thereby prevented the further plundering the nation; and also provided for the settling a new trade to the South Seas; and (by rescuing public credit) so opportunely relieved the languishing condition of the treasury, as to deserve thanks from the parliament, blessings from the citizens, and from us (who never separate our own interests from the public) no small approbation. Therefore we decree to the man that has so eminently deserved of us and of all our subjects, those honours which were so long since due to him and his family; being induced thereto by our own good pleasure, and the suffrage of all Great Britain: for we take it as an admonition, that he should not in vain be preserved, whom the states of our realm have testified to be obnoxious to the hatred of wicked men, upon account of his most faithful services to us, and whom they have congratulated upon his escape
from

from the rage of a flagitious parricide. We gladly indulge their wishes, that he, who comes thus recommended to us by so honourable a vote of both houses of parliament, should have his seat among the peers, to many of whom his family has been long allied; and that he, who is himself learned, and a patron of learning, should happily take his title from that city, where letters so gloriously flourish. Now know ye, &c.'

The preamble is succeeded by an account of A New Journey to Paris; together with some secret Transactions between the French King and an English Gentleman, by the *Sieur du Baudrier*. Translated from the French.

We afterwards meet with a Comment upon Dr. Hare's Sermon, preached before the Duke of Marlborough, on the Surrender of Bouchain; which is followed by a New Vindication of the Duke of Marlborough, in answer to a pamphlet called "Bouchain." The next paper in these miscellanies contains a Relation of the several Facts and Circumstances of the intended Riot and Tumult on Queen Elizabeth's Birth-Day. The six succeeding articles are thus respectively entitled: A new Way of selling Places at Court. Some Reasons to prove, that no one is Obligated, by his Principles as a Whig, to oppose the Queen. A Supposed Letter from the Pretender to a Whig Lord. An Appendix to the Conduct of the Allies. A Complete Refutation of the Falsehoods alledged against Erasmus Lewis, Esq. A Pretended Letter of Thanks from Lord Wharton to the Lord Bishop of St. Asaph, in the name of the Kit-Cat Club. Remarks on the Bishop's Preface. Mr. Collins's Discourse of Free thinking, put into English, by Way of Abstract, for the Use of the Poor.

The next article, which is written in the strain of humour peculiar to Swift, is entitled *Ars Punica*, five Flos Linguarum; the Art of Punning; or, the Flower of Languages; in seventy-nine rules; for the farther improvement of conversation, and help of memory. This is succeeded by some other miscellanies in prose, with literary correspondence, and a variety of poems by Dr. Swift and his friends.

Even those readers who may not subscribe to the propriety of publishing all the miscellanies contained in this volume, must yet do justice to the editor, in acknowledging that he has added greatly to the value of the work, by his explanatory notes and observations.

The Original Works of William King, L L. D. Advocate of Doctors Commons, &c. Now first Collected into Three Volumes: with historical Notes, and Memoirs of the Author. 3 vols. 8vo. 12s. boards. Conant.

DR. King, the author of these volumes, was born at London in 1663, and bred to the profession of the civil law. He first became known as a writer about the age of twenty-five, from which time, till 1712, the year in which he died, he occasionally published the greater part of the miscellanies which are now collected under his name.

The work commences with Reflections upon Monsieur Varrillas's History of Heresy, in which Dr. King zealously defends the character of Wickliffe, the reformer, against the misrepresentations of that author. We are next presented with Animadversions on the Account of Denmark, written by Mr. (afterwards lord) Molesworth, who had been English resident in that country. This minute investigation is succeeded by Dialogues of the Dead, relative to the Controversy concerning the Epistles of Phalaris, which so much engaged the attention of the learned in the end of the last century. Then follows the Translation of A Journey to London in the year 1698, written originally in French by M. Sorbriere, in imitation of that made by Dr. Martin Lister to Paris, in the same year. To these are subjoined Some Remarks on the Tale of a Tub; with Adversaria, or, Occasional Remarks on Men and Manners. In taking a cursory view of the latter of these productions, particularly where the author draws a parallel between Homer and Virgil, we observe that Dr. King has inadvertently been guilty of a glaring anachronism, in representing Virgil as either contemporary with, or posterior to, Longinus, who lived in the time of the emperor Aurelian. The following is the passage to which we allude.

* Those gentlemen who only equal the *Æneid* to the *Iliad* do unawares make Virgil inferior to Homer; for, if Homer wrote first, and in a barbarous age, and yet is equal to Virgil, who had the wits of Augustus's court to converse with and consult, to read and correct his writings; if Homer has written as well, without any advantage, as Virgil has, who had Aristotle, Longinus, Dionysius Halicarnassensis, and Horace, and all the ancient commentators and critics to consult, who had even Homer's beauties to imitate and Homer's faults to shun, and had all the advantages that he could desire, with riches, and a retired easy life; if, I say, Homer has performed all this; we must of necessity conclude, that Homer had a greater genius and a deeper judgment, and consequently

sequently was a greater man; and that whoever is in love with Virgil, must be ravished with Homer, the king of poets."

The second volume contains some satirical productions levelled against the Royal Society, and particularly fir Hans Sloane, whose credulity the author exposes in a vein of lively humour and pleasantry. These are, *The Transactioneer*; with Useful Transactions in Philosophy, and other Sorts of Learning, specified under the following heads; namely, An Essay on the Invention of Samplers; Some natural Observations, made in the School of Llandwfwrhwy; An Essay proving, by arguments Philosophical, that Millers, though falsely so reputed, yet in reality are not Thieves; An Account of Books; A new Method to teach learned Men how to write unintelligibly: *The Eunuch's Child*; *The Tongue*; *Migration of Cuckoos*; Some material Remarks upon Mr. Anthony Van Leuwenhoeck's Microscopical Observations on the Membranes of the Intestines and other *Trypal* Vessels; An historical and chronological Account of consecrated Clouts; A Voyage to the Island of Cajami in America. These *bagatelles* are succeeded by A Vindication of Dr. Sacheverell; after which we meet with *Rufinus*, or An Historical Essay on the favourite Ministry, evidently intended as a satire on the duke of Marlborough and his party.

The third volume contains several pieces in prose, written likewise in the style of the *jeu d'esprit*, under the following titles: A Preface of the Publisher of the Tragi-comedy of Joan of Hedington; the Tragi-comedy of Joan of Hedington; Some Account of Horace's behaviour during his stay at Trinity College in Cambridge; An Answer to Clemens Alexandrinus's Sermon upon *Quis Divus salvetur*. These miscellanies are succeeded by a few letters, and the author's poetical productions; the most conspicuous of which are, *The Art of Cookery*, in imitation of Horace's *Art of Poetry*; and *The Art of Love*.

In a note subjoined to the *Memoirs of Dr. King*, it is observed, that Mr. Pope, in the letter to lord Burlington describing his journey with Lintot, puts this singular character of Dr. King into the mouth of the bookseller: "I remember Dr. King could write verses in a tavern, three hours after he could not speak." The editor might have added a couplet from Mr. C. Pitt's Epistle to Mr. R. Louth, relative to the same subject:

'Twas from the bottle KING deriv'd his wit;
Drank till he could not speak, and then he writ.'

Poetry, however, appears not to have been the talent for which Dr. King was most remarkable. His genius seems to have

have been chiefly adapted to ironical writing; and several of his productions in this species of composition will afford the reader entertainment. In justice to the editor we must add, that he has much contributed to the value of the work, by his pertinent and useful annotations.

Discourses on various Subjects. By William Samuel Powell, D. D.
Published by Tho. Balguy, D. D. 8vo. 4s. 6d. boards. L. Davis.

THE most important memoirs of a studious man, who spends the best part of his time in a college, are his literary productions. The rest is generally a repetition of insignificant actions; and might be almost as briefly dispatched by his biographer, as the history of the antediluvians is dispatched by Moses, when he tells us, that they lived so many years, begat sons and daughters, and then died.—The sons and daughters of the academic are the children of the brain.

The editor of these *Discourses*, in a preface concerning the author, observes in general, that his life was uniformly devoted to the interests of sound philosophy and true religion; and, instead of entering into minute and uninteresting particulars, subjoins some facts and dates, relative to the most memorable occurrences in his life. The following are the most important.

William Samuel Powell was born at Colchester, in 1717, and was admitted at St. John's College, Cambridge in 1734.

In the year 1741, he was taken into the family of the late lord viscount Townshend, as private tutor to his second son, Charles Townshend, afterwards chancellor of the exchequer. About the end of the year he was instituted to the rectory of Colkirk in Norfolk, on lord Townshend's presentation.

He returned to college the year after; took the degree of M. A. and began to read lectures, as assistant to Mr. Wrigley and Mr. Tunstall. In the year 1744, he became principal tutor. In 1749, he took the degree of B. D. In 1753, he was instituted to the rectory of Stibbard, in the gift of lord Townshend; and in 1757 was created D. D.

In 1761 he left college, and took a house in London, but did not resign his fellowship till 1763.

In 1765 he was elected master. Soon afterwards he went to reside in college; and was chosen vice-chancellor of the university in November following.

The year after, he obtained the archdeaconry of Colchester, which was in his majesty's gift, for that turn, on the promotion of Dr. Moss to the bishoprick of St. David's. In 1768, he was

instituted to the rectory of Freshwater, in the Isle of Wight. He died Jan. 19, 1775.

Some of the discourses contained in this volume were preached before the university; and others in the college-chapel; and were chiefly intended for younger students in divinity.

In the first, the author points out the vices incident to an academical life. 'The idle monk, he says, is weak, obstinate, conceited, bigoted, unfriendly to man, ungrateful to God, melancholic, fretful, timid, cruel.' The purport of this useful sermon is therefore to guard the gentlemen of the university against the weaknesses and vices, which constitute this odious character.

The second is a Defence of the Subscription required in the Church of England. Here, he tells us, our articles of religion are not merely articles of peace; but are designed also as a test of our opinions. However, in the conclusion, he says, we may understand them in any of those senses, which the general words comprehend, or to which the received interpretation of these doctrines, or the judgments of able interpreters have extended them. 'We are not confined strictly even to this compass; but may allow ourselves, if it seems necessary, to differ as much from former interpreters, as they have frequently done from each other.' He adds: 'There is room for various degrees of assent, according to the various ages and abilities of the subscribers.'

Serm. III. On the Anniversary of the Martyrdom of King Charles I. In this discourse the author enquires how far the teachers of religion contributed to the guilt and miseries of the nation during the great rebellion.

'If, says he, they, who at first engaged in the support of despotism, supported it, because they had been taught, that despotism is the institution of God, that a monarch is his viceroy, appointed by his word, exercising his authority; if they, who to the last could not be reconciled to our antient constitution, were averse to it, because they believed that kings were given by God in his anger, to scourge the folly of the people, who desired them; and that the only lawful government is a free and perfect democracy: if some, from a false notion of Christian liberty would submit to no earthly power, to no dominion but that of Jesus Christ: if others, from a false notion of the unity of the church, would allow no toleration to the Puritans; who in their turn insisted, that it was the duty of the king to punish the idolatry of the Papists with death, and that, on his neglect, it was the duty of his subjects to compel him: if these and various other doctrines, favourable to tyranny, or anarchy, or persecution, either produced or prolonged the public calamities: then the teachers
of

of religion cannot be acquitted of being accessories to the general guilt. Should we confine our attention to the established teachers in this and the neighbouring kingdom, they would appear not more innocent, though less absurd than the enthusiasts, who, in the times of confusion, assumed their office, without any authority, but the eagerness with which the vulgar listened to their paradoxes.

In the nine following discourses, the author, in defence of Christianity, shews the authenticity of the books of the New Testament, the credit due to the sacred historians, the use of miracles in proving the Divine mission of our Saviour and his apostles, the evidence arising from the prophecies of the Old Testament, from the swift propagation of the gospel, and the concessions of heathen writers.

In the thirteenth, he explains these words of St. Paul—'Be not drunk with wine, wherein is excess; but be filled with the spirit;'—and shews from thence, that intemperance in the gratification of our appetites is not consistent with spiritual improvement.

The fourteenth is a practical illustration of the parable of the Prodigal Son. The fifteenth is an Enquiry into the Nature and Extent of Inspiration.

In this disquisition he observes, from the writings of St. Paul, that the wisdom contained in them was given him from above; that the doctrines of Christianity, and the apostle's appointment to be a preacher of it, were immediately revealed to him; or as the same thing may be otherwise expressed, his knowledge of them was inspired. 'Now, continues he, whether we say, that the new doctrines were revealed or inspired, the meaning is exactly the same. They, whose understandings were furnished by the holy spirit with more than human knowledge, were inspired. They, who committed such knowledge to writing made inspired books.'

But with respect to the language of the evangelists and apostles, it had probably, he thinks, no other source than the natural abilities of the writers. The form and character of St. Paul's Epistles are evidently derived from circumstances of his early life, his country, his family, his occupation, &c.

In the sixteenth discourse, the author points out the diversity of character belonging to different periods of life. Having stated the differences generally observed in the behaviour of men and children, he thus concludes:

'I have not been solicitous to recount them all. Such only have been mentioned, as seemed most proper for your notice. Endeavour therefore to fix them in your memories;

and henceforth to maintain a character worthy of the state to which you are now advanced. It has been shewn to consist chiefly, in not speaking before you have thought; and in not speaking all your thoughts: in restraining your appetites for trifling and transient pleasures, and strengthening your desires of those attainments which will produce real and durable happiness; and in keeping even these useful and laudable desires under such government, that they may be neither vehement, nor wavering; in not relying for your progress in science or your measures in life upon authority or examples, but forming for yourselves just principles of thought and action, and reasoning from them sedately and carefully; not with that fixt assurance, which would exclude all improvements of your knowledge or conduct, but with such a firm and manly confidence, as may secure you against the dangerous attacks of false reasoners or wicked leaders. And if you thus increase in wisdom as in age, like the Great Pattern of all Excellence, which our religion sets before us, you will, like Him also, *increase in favour with God and man.*

The last is a discourse on the Nature, Merit, and Importance of public Virtue, or true Patriotism. 'Let it not be imagined, says the author, that this merit is confined to the great. Every Briton may deserve well of his country. A spark of public virtue, scarce discerned among men in obscure stations, will sometimes spread and enlighten the whole kingdom. Who were the first, the chief instruments of the Reformation? Poor begging scholars. Who opened the way for the Revolution? The clergy; the universities. Nay, a single college of honest and resolute men carried more force than an army.'

To these discourses are subjoined three charges, delivered to the clergy of the archdeaconry of Colchester.

In the first, the author states the good and bad effects of religious controversies; and enquires by what methods the former may be increased and the latter diminished. The substance of this charge may be thus concisely expressed. If they who enter into religious controversies, delivered their sentiments in a serious and candid manner; if they did not set themselves to oppose every opinion of their adversaries, nor to defend their own by every species of fallacious reasoning; if they confined themselves to such questions, as have a real meaning, and may be decided from the holy scriptures, the mischiefs of our dissensions would be greatly lessened, and many of the dissensions themselves soon forgotten.

In the second charge, the archdeacon endeavours to shew the connection between merit and the reward of merit in the

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profession of a clergyman. His reasoning is to this effect: that the objection made to the clerical profession, as not giving sufficient scope to a commendable ambition, has little weight; that the difficulties are always surmounted by eminent wisdom, often by a lower degree of it, sometimes, and in some measure, by such kinds of merit as would probably fail in other professions; that every kind of it has a tendency to promote a man's interest, though it may possibly be counteracted by other causes, probably by faults of his own; and that, there is no reason to think it less effectual among the clergy, than any other pursuit; or in our age, than in any former period.

These are the observations, which naturally suggest themselves to a person, who has attained a station of honour and authority in the church. In his estimation it is the best of all possible constitutions.—There is truth, without doubt, in his arguments. But much may be said on the opposite side of the question.

Charge III. contains Observations on the Use and Abuse of Philosophy in the Study of Religion. His general sentiments on this topic will appear from the following observation.

‘We have seen then, how weak, and yet how dangerous, all our reasoning is, when it would correct the doctrines of revelation; and how unjust the censure thrown upon the English clergy for not making use of the present improved state of science. They have used it, and to the greatest advantage, there, where only it could be used for the service of religion; in providing evidence, in examining it, in selecting the sounder and weightier parts of it, and in casting away those which are light or corrupt. But they have wisely avoided the application of it, where such application is impertinent, or profane: impertinent, as in interpretation of scripture; profane, as in the judging of God's decrees.’

In opposition to this remark, we may observe, that the greatest absurdities have been maintained by those, who have disclaimed the use of reason and philosophy in the interpretation of scripture. If reason is captivated to the obedience of faith, and its decisions are accounted impertinent, we shall never be able to refute those contemptible expositors, who contend for absolute predestination, or transubstantiation.

The concluding article in his volume is, *Disputatio habita in Scholis publicis, anno 1756, pro gradu doctoratus in sacra Theologiâ. “Ecclesiastici regiminis, in Angliâ & in Scotiâ constituti, neutra forma, aut juri hominum naturali, aut verbo Dei repugnat.”*

136. Hey's *Observations on the Nature of Civil Liberty, &c.*

It is scarce necessary to observe, that the sermon on Subscription, and the third Charge, were published in the author's life-time.

These sermons and charges bear the marks of an agreeable writer, rather than a profound enquirer, or a solid reasoner.

Observations on the Nature of Civil Liberty, and the Principles of Government. By Richard Hey, M. A. 8vo. 1s. Cadell.

WHEN a subject of great importance to society has been agitated in the course of political altercation, the candid and rational inquirer who shall dispassionately investigate the matter in controversy, uninfluenced by any party prejudices, not only performs an immediate service to the public, but even enlarges the stock of useful science. The crude and erroneous opinions respecting civil liberty, which have lately been advanced by Dr. Price, have a tendency directly subversive of all political subordination, were it not that their effects are happily frustrated by an inherent absurdity, almost too palpable to impose upon the weakest understanding. These opinions have indeed been clearly refuted by other writers; but the refutation being generally mixed with acrimony and sarcasm, it was considered less in the light of an impartial inquiry, than of an interested opposition by such as maintained different principles. It affords us pleasure therefore to find the nature of civil liberty philosophically investigated, abstractedly from every apparent prejudice which can influence the author's determination. The introduction to the *Observations* before us discovers so much good sense and discernment, as well as impartiality, that we beg leave to submit it to our readers.

The following *Observations* are intended principally as an attempt towards clearing the way for thinking accurately and writing intelligibly on civil liberty and the principles of civil government. They have no pretensions to be considered as forming a regular treatise, or as containing a system. To offer them to the public under any idea of that sort, would expose them to the ridicule even of those who might think the observations themselves just.

The subjects on which they are made, seem to have been treated confusedly by the most esteemed writers. I have endeavoured to point out some inaccuracies in the fundamental ideas given us by a few of those writers: and I hope the superior respect due to truth will be a sufficient apology for the remarks that are made, notwithstanding any inferior respect which

which may be thought due to authors of great and established reputation.

‘ Among the various objects of human contemplation, each has been commonly thought easier to be understood, as it has in fact been understood more imperfectly. While our fundamental ideas on any subject are confused and indistinct, we make apparent advances in knowledge with great rapidity. The confusion itself in which we are involved, prevents our perceiving the difficulty of acquiring real knowledge: and we are apt to pronounce the subject an easy one, and level to a common capacity. But let us once begin to examine our ideas strictly, to ask ourselves simply what it is we really do know and what we do not know; then we begin to be sensible of difficulties: and then it is too, and not till then, that we are in the way to real, useful knowledge.

‘ For instance, mathematics are often spoken of as very difficult; and no one who has not given up to them some considerable time and attention, will venture to say any thing on a mathematical subject. Politics, on the contrary, are treated as easy to be understood: no one (or but here and there one) thinks it necessary to be silent on political subjects merely because he has not made them an object of serious and laborious study. The case is, that the mathematician is obliged to distinguish and arrange his ideas, in order to have even the appearance of knowing something: he must have gone through some of the difficulties of acquiring real knowledge, in order to pass in the character of a mathematician. But in politics, the appearance is more separated from the reality. The politician, without a single idea in his head that is perfectly distinct and unembarrassed, may go on at pleasure in the use of political words and phrases, to the great annoyance of all who think seriously and modestly for themselves; imagining that he understands his subject because he finds himself able to talk about it. But if an honest enquirer after truth will apply himself to these two branches of science, I believe he will find a real progress in knowledge much more easy to be made in mathematics than in politics.

‘ It is particularly to be wished that men would think with caution and would reason with diffidence in political matters, on this account, because political speculations have a great and immediate influence upon action. But alas! this very thing makes against the wished-for caution and diffidence:—men are often engaged in the heat of action, before they have had time so much as to set themselves a going in a train of candid disquisition; and long before they can have arrived at

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a rational and satisfactory judgment, which might direct them how to act. He that would study a question in politics as he ought, must study it in the calm spirit of a philosopher. But a philosopher attaches himself to no party: and yet he who does not profess himself of some party, will hardly be reckoned a politician at all.—Strange! That the only proper way of studying politics, should be an effectual way to exclude a man from the number of reputed politicians!

‘ If the title of these Observations be compared with the title of the pamphlet lately published by Dr. Price; it may perhaps be thought that they were intended to be an answer to that pamphlet, and intended for nothing more. This is not the case. I have gone so far as to examine some of the principles delivered by that author; but I do not pretend to have considered them all. I have also gone forwards sometimes in pursuit of such thoughts as presented themselves, without any intention of confirming, refuting, or examining what Dr. Price or any other author had advanced. Therefore it will be in vain to expect that every sentence should have some immediate reference to the doctrines of this or that party. The whole is only a small collection of miscellaneous remarks; such however as actually occurred in a course of thinking. They are thrown freely into the common stock of speculations on these interesting subjects: and, if all that has been and will be thrown into that common stock can but enable the sincere and simple reasoner to form some satisfactory opinions, he will think it but of small consequence to see minutely from whom he received any assistance.

‘ I have confined myself to *principles*, and have not applied them to the present measures of government. Many reasons might be assigned for this:—among others, the want of authentic information about facts. But I will rest upon this one: that principles seem to have the best chance for being fairly discussed, either by being examined alone in the abstract, or by being referred to events taken from ages and nations in which we do not feel ourselves biased towards any party. Indeed both an abstract view and a reference to such events, should be taken in, to form the best judgment. At least, while we are enquiring after some first principles to reason upon, we certainly should avoid referring continually to those particular facts and circumstances, on account of which the enquiry is set on foot, and to which the principles are finally to be applied.’

This treatise, which is far more methodical than might be conceived from the terms in which the author modestly mentions it, is divided into three parts. The first part treats of the nature of liberty in general, and is subdivided into five sections,

sections, on the following subjects: on the common acceptation of the word Liberty; on the division of liberty into different sorts, according to two methods; remarks on Dr. Price's definitions of physical, moral, and religious liberty. The second part is employed on civil liberty and the principles of government, and is likewise divided into five sections; the first treating of the general idea of civil liberty, and the others of the following subjects; viz. some ideas of writers on civil liberty, examined; the nature of civil liberty, as explained by Dr. Price; the principles of civil government; and the general idea of the perfection of civil liberty. The third part contains an inquiry into the authority of one country over another.

The whole of this little treatise is so worthy of a careful perusal, that we shall not detain our readers with a more particular account of it. The author has investigated the foundations of liberty with philosophical penetration; and the inquiry is conducted with such a moderation of sentiment, as cannot fail of recommending it to the attention of all those who are unbiassed by the prejudices of party.

A comparative View of the several Methods of promoting religious Instruction, from the earliest down to the present Time; from which the superior Excellence of that recommended in the Christian Institutes, particularly from the Illustration of Scripture History and Characters, is evinced and demonstrated. By Duncan Shaw, D. D. 2 vols. 8vo. 10s. boards. Richardson and Urquhart.

TO recommend a certain plan of religious instruction, of which the Sacred History affords several excellent models, was all the author, as he informs us, had in view, when he first sat down to write upon this subject. But he soon found it expedient to enlarge his plan. For before he would venture to propose an improvement in the manner of promoting religious instruction, which now prevails, he was persuaded, that it would be necessary, or at least extremely useful, to consider the several methods, which have been pursued for this purpose; and to point out their respective defects.

This leads him to enquire into the state of religion in the ages of antiquity, while under the direction of the masters of families, and afterwards of the civil magistrate; and the manner of conveying the knowledge of it, under a pagan priesthood,

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The corruption of religion, he observes, was not only owing to the ignorance and superstition of the people, to the speculations of the learned, and the policy of the ambitious; but also to the inventive imagination of the poets.

‘They were the divines, and as such employed to sing the praises of their gods, and instruct the people in religion. In the praises of their gods, ample scope was afforded to their poetic fancies. Under pretence that the subject was too sublime to be treated in a plain and common style, their compositions, which were generally in verse, were enriched with all the ornaments and imagery, that could serve to exalt their ideas of the gods, or give beauty and grandeur to the descriptions of their characters. And thus, in process of time, their divinity became converted into a perfect mythology: and the history they meant to convey down to after-ages, is lost in fable.’

From the fables of the poets our author proceeds to the dogmata of philosophers; and, as the result of his enquiry, observes, ‘that the light, received from the famed luminaries of the heathen world, is like the twinkling of a star, in the midst of darkness, which serves only to render the darkness visible.’

But it may be said, Let this be granted, with respect to any one of them, or all of them taken separately, yet still might there not be extracted from them what would make a complete system of religious instruction and morals? He answers,

‘That something like this was practicable, seems to have been the opinion of a sect who sprung up in the second century, who under the auspices of Potamon, their founder, opened a school at Alexandria, and took to themselves the name of Eclectics.

These entertained the romantic hopes of making out one regular, uniform whole, from the systems of the several philosophers, in which they flattered themselves all the contending parties would agree. With this professed design they set to work. But the code or digest they formed, after all their careful selection of materials, was far from giving satisfaction to any. And indeed it was no wonder that it did not: a composition of such jarring materials, what an absurd medley of religion and philosophy must it have made! an appearance as truly ridiculous, as the picture of that monster drawn by a poetic fancy, in the beginning of Horace’s Art of Poetry. Such was the success of the first Eclectic reformers; and should others, in hopes of doing better, renew the attempt; should they ransack all the writings that have come down to us of the Italic and Ionic schools, and of all different sects, which like so many branches, have sprung from these venerable stems; it would require no prophetic

phetic spirit to tell what would be the success. What difficulties, almost insuperable, lie in the way of the execution of such a scheme? who are they whom mankind would agree on to be the compiler of this new, philosophic system of religion? where could we find persons of various learning, solid judgment, uncorrupted honesty, universal philanthropy and unwearied application, sufficient for carrying on and completing this arduous undertaking? but could such be found, and mankind unite in the choice of them, what reason have we to think they would unite in adopting this laboured performance, as the rule of their faith and manners? Should they differ upon this point, would the compilers of this new system have authority enough to determine the controversy? nay after all their learned pains, must not mankind be left at liberty to judge for themselves, and for any authority which this system would carry along with it, to receive or reject it, as it might best suit their interest, passions, principles, or humours?

From these things however we are not, he says, to conclude, that the writings of the ancients were of no service to religion. Philosophy, with the greatest beauty and propriety, occupies the intermediate period, between the times of ignorance and fable, which preceded it, and of those of brighter knowledge, which followed. One great use of it was, to prepare the world for judging of the nature, evidence, and importance of Christianity, and to dispose the world to embrace it.

Our author enquires how far the entertainments of the stage, as at present managed, are calculated to promote the cause of virtue.

On this topic he says: 'If we consult the opinion of the more sober and thinking part of mankind upon the subject of the stage, in the several periods of its existence, or observe the effects produced by it, we can from neither entertain a very high opinion of its importance to the interests of virtue.

He then considers romances, novels, and the several kinds of periodical writings, and their usefulness for promoting instruction; at the same time pointing out their several defects.

Having shewn the insufficiency of all these expedients, he proceeds to that of preaching; and shews, that, notwithstanding all the contempt, which is poured upon it in this licentious and dissipated age, it is the best means of religious instruction. This he evinces from the appointment and example of our Saviour; from its being admirably calculated for a speedy and easy communication of religious knowledge; from its success; and the unhappy consequences, which might be dreaded from its disuse.

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He considers the several schemes or models of preaching, and the various alterations and improvements they have undergone; the practice of the Jewish church, that of the primitive Christian church, and that which has prevailed in our own country since the Reformation.

About the time of the Reformation, he says, the learning of the schools was that only, which was in vogue. The clergy, deeply tinctured with the pedantry of it, brought a great deal of it into the pulpit, and affected a vain shew and parade of learning, by the multitude of scholastic and technical terms, and the Greek and Latin quotations, which they introduced into their sermons. They were wont to crumble down their discourses into a vast number of divisions and subdivisions, by which they gave one reason to suspect, that they sought opportunities of hauling into them every thing that could but serve to eke them out, to the no small disgust of every person of the least judgement or taste, who heard them.

In the next period, he observes, their discourses were loose and incorrect, warm, and deeply tinctured with enthusiasm. They were little more than a play upon words, tortured to serve the purposes of the wildest fancy, and the most unintelligible mysticism.

When the passions of the people, which had been heated by the spirit of faction and party, and the convulsions of the state, had time to subside, and the tempers of all were become more cool, the discourses of the clergy became likewise more cool and temperate. Many of our divines were eminent for their sublime piety, their extensive knowledge, their strength and energy of style, and a taste and correctness in composition, which will stand the examination even of times of still greater literary improvement.

Filled with an admiration of the learning and taste of these divines, those who succeeded them studied to improve by an imitation of them. They were ambitious of an acquaintance with the learned sages of Greece and Rome. They perused their writings; they were delighted with their sentiments. But this admiration was carried to such an excess, that an intelligent auditor, *as our author tells us*, 'would have thought the preacher's intention was rather to instruct his hearers in the doctrines of Plato, Aristotle, or Seneca, than in those of Jesus Christ.—This mode of preaching was followed by a kind of declamatory harangues, to which very often the text had scarce such a relation, as to serve for a proper motto to it.

In the second volume he proceeds to what he chiefly proposed, a consideration of the manner pursued by the sacred writers in propagating religious instruction, and the hints suggested for our direction in this article.

It is observable, that the Scriptures are written in an historical form. The Bible, says our author, is but a history of the Divine Providence respecting mankind, adapted to the several dispensations, under which they lived, the circumstances, in which they were situated; and diversified, according to the parts which they acted: a history of what others have experienced, and we have reason to look for, in consequence of our adherence to, or deviation from the paths of virtue. And therefore, he thinks, it must afford an admirable foundation for those discourses, by which we would either recommend the one, or guard against the other. Had we been told, that God is holy, wise, and powerful, and that man ought to be pious, devout, benevolent, temperate; and had we been left to form our ideas of these perfections and virtues merely from the definitions that might be given of them, is it not, he asks, presumable, that they would be very imperfect? Are not the perfections of the Deity best understood from his conduct towards man, and his other intelligent creatures; and is it not this, which constitutes what we call his character? Is not the nature of the several moral virtues best understood, from an exemplification of them in real life?

• An attention to the constitution of the human mind will not only shew the propriety, but even the necessity of some such method of conveying a knowledge of the abstract truths of religion. It seems, from the very frame of it, to stand in need of something sensible on which to rest itself. By these means it is enabled, with closer attention, to consider many of the objects set before it, which, but for such help would, if not entirely elude its notice, be but very indistinctly perceived by it."

These and the like considerations lead the author to enquire into the advantages arising from an attention to the scripture model of instruction.

This plan, he observes, is approved by writers of the most distinguished judgement and taste; by the example of Plato, Algarotti in his Essay on Painting, the author of the Elements of Criticism, M. Rollin, and others. It has, he thinks, many advantages with respect to the preacher. It is admirably adapted to furnish him with an inexhaustible fund of materials for illustrating, adorning, and enforcing his subject. It affords him particular advantages for interesting the hearts of his hearers. It furnishes him with excellent opportunities of exposing the deformity of vice, without the suspicion of a particular application, intended against any of his hearers. It would wean him from a violent attachment to system, and improve him in the knowledge of human nature.

ture. And, lastly, by the rich variety of facts, with which it would store his mind, it would enable him to apply them to the most useful purposes of life.

With respect to his hearers, this mode of instruction, he apprehends, is calculated to strike the mind more forcibly, to secure the attention much better, and to make a more deep and lasting impression on the mind, than any other method, that has yet been adopted.

These observations he illustrates by examples, one of which it may not be improper to subjoin.

‘ By the delineation of a scripture character, similar to that which he would wish to reform, the preacher has a happy opportunity of exposing vice, and the danger of a continued indulgence in it, and by thus engaging the man to make the application to himself, to bring about a reformation, without his so much as suspecting that he was discovered, or in the preacher’s view.

‘ Thus the preacher holds up a glass to his hearers, in which they may behold their own features, and see what manner of persons they are : he constitutes them judges of their own character, and by the sentence which in a borrowed character they pass upon themselves, he extorts a decision from them, which in any other way, he could not have procured, on account of the partiality of self-love.

‘ In this manner it was that Nathan acted. when, by commission from God, he went to reprove David king of Israel, for the heinous sins of adultery and murder, of which he had been guilty in the case of Bathsheba and Uriah. Who but must admire the address with which the prophet carried on his design ? —It was equal to its success. There was scarce any other, all circumstances considered, by which he could, unsuspected, have had access to the heart of this royal offender. The elevation to which he was raised, and the power of which he was possessed, would have made the want of prudence in conveying the reproof, equally dangerous to the monitor, as it would have been indelicate to the prince.

In the mood David then was—possessed of the object of his wishes, by the removal of Uriah, and Bathsheba’s becoming the partner of his bed, he would have taken it highly amiss that any of his subject, even those who were clothed with the most sacred character, should dare to disturb him in the midst of his pleasure and jollity. The prophet, therefore, like one well acquainted with human nature, avoids whatever could make him refuse an attentive and candid hearing, by making him dread the intention of a particular application. And when, by a similar case which he had figured out, and which the king believed to be real, he had led him into a fair and unbiassed decision, he then boldly tells him, ‘ Thou art the man.’ And then, though not before, he might boldly tell him so, because
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then he had the king upon his side against the offender; David against himself.'

In the conclusion, the author addresses himself, first, to the abettors of scepticism and infidelity; secondly, to those, who admit the peculiar excellence of the Christian religion, and profess a regard for it, and yet seldom honour the public institutions of it by an attendance upon them; thirdly, to those who are engaged in the office of the ministry, or are candidates for it; and lastly, to Christians in general.

An Appendix is subjoined, containing an Examination of the Sentiments of David Hume, esq. with Respect to the Origin of Priests and the Rise of Idolatry.

On all these topics the author writes with perspicuity. His observations are sensible and important; his religious notions are rational, and his sentiments of the Deity exalted and honourable.

His work forms a valuable history of religion, under a variety of different modifications, from its origin to the present time.

FOREIGN ARTICLES.

Historiarum Cathedralis Ecclesie Zagrabienfis, Partis Primæ Tomus Primus. Præmissis Præliminaribus continens Seriem Episcoporum ab Anno MXCI. ad Annum MDCIII. et tam Episcoporum quam alias Notitias. Folio. Zagrab.

THE abbot Kercselich de Corbavia, author of this work, informs us, that his original intention was to relate in the first volume the history of the bishops; in the second, that of the collegiate churches and convents; and in the third, that of the other churches; but the envy and backwardness of his countrymen, and their withholding the promised documents, had inspired him with a resolution to publish no more than this first volume, which was printed at his own expence, and contains many interesting and useful elucidations of the history of Slavonia, of Hungary, often even of that of Germany; of ecclesiastical history in general, and of the canon laws.

The eleven first chapters treat of the founder, the place, year, and object of the foundation of the see of Zagrab; of the former bishopricks of Sfiszeg, Sirmium, Cilley, Pedovium, Stridon, and Muria, which are now no more; of the limits of the Zagrab diocese, its estates and revenues. The two last chapters relate the history of the bishops, to the years 1300, and 1603. From 1565 to 1603, accurate annals of all the remarkable events and political transactions in Slavonia have been inserted. The life of Augustin Gazotti, a bishop who was canonised, had by our author been already described and published in 1747, in the Slavonian language. The most remarkable of the other bishops are, Nicolaus Olahus, a Wallachian prince, and George Draskowich, the famous Hungarian orator at the council of Trent, where he endeavoured

to persuade the pope to permit the clergy to marry: this Draskowich was a zealous catholic, and a severe persecutor of the dissidents in Hungary.

Angeli Durini, *Patritii Mediolanensis ex Comitibus Modoetiae, Archiepiscopi Ancyran, in Regno Poloniae, &c. cum Facultate Legati à Latere Nuntii Apostolici, Carmina.* 3 vols. 4to. Varloviae.

OF all the modern Latin poets, Monsignor Durini appears to have been the most fertile, though by no means the most elegant. (*Ore patulo fudit carmina.*) He has sung a numberless variety of theological, mythological, philosophical, historical, &c. subjects with great facility, wit, sense, and erudition; but allowed himself every possible liberty in his versification. In short, Latin poetry was his hobby-horse, on which he often repeatedly rode over the same theme; for instance:

• *In divinum Elogium Delphini dictum à Viro Clarissimo Domino Thomas.*

• Delphini egregias laudes magno ore sonantem
Audivit simul ac Sequana Thomasium:
Bosluetæ, inquit, tonitrus et fulmina linguæ,
Flexerique refert lumina Thomasius.
Tam benè qui posset laudari non fuit ullus.
Tam benè qui posset dicere, nullus erat.

• *Epigramma II.*

In idem Elogium.

• Æthereas Macedo si rex revocetur ad oras,
Sique evolvat opus funebre Thomasi;
Invideat, Ludovice, tuum tibi bellicus Heros
Thomasium, atque alius pectora livor edat.
Thomasio, Ludovice, tuo memorabere felix,
Mæonidæ felix quam fuit Æacides.
Quin etiam exclamet; si fors ducenda duorum,
Non ero Pelides, sed Ludovicus ero.

• *Epigramma III.*

In idem.

• Dum tua, Thomasi, mœstas facundia voces
Exerit, et quidquid suada dolentis habet;
Delphini evectam coeli ad sacraria mentem,
Et tristes tanti nominis exequias,
Atque aulam mœrentem inconsolabile vulnus,
Templaque jam lacrymis facta minora suis;
Quem non illa tuæ rapuit vis ignea linguæ,
Quà loqueris quidquid sit tacuisse nefas?
Credimus et manes Delphini audisti beatos,
Et cineres sancti subsiluisse rogi.

• *Epigramma Ultimum.*

In idem.

• Manibus ecce tuis Thomas, Delphine, parentat;
Iusta tibi poterant non potiora dari.

La Sibylle Gauloise, ou la France telle qu'elle fut, telle quelle est, et telle à peu près qu'elle pourra devenir. Par M. de la Dixmerie. 8vo. Paris.

THIS performance is said to have been drawn from an ancient Celtic MS. of a prophecy of a druid, who lived before Cæsar's time, and whose singular diction serves only to give a colour of novelty to the well known history of France. Our modern druid, Mr. de la Dixmerie, reproaches the French philosophers with exaggerating England's advantages, and depreciating those of France. He laments that the French are by their theatre rather taught to weep than to laugh; and that their writers persecute each other with great bitterness. In the first race of French kings he knows no perfect prince; since the best of them were addicted to cruelty. He highly applauds the ancient institution of courts of love. Francis I. is greatly extolled for his patronage of learning. Lewis the XIVth's boast, if Villars's army had been defeated, he would encounter his enemies at the head of 200,000 Parisians—would hardly have been answered by Marlborough and Eugene otherwise than with a smile. Lewis XIII. loved nothing, not even life itself—an unhappy character, yet so certainly true, that one of the greatest complaints of his physician Heroard was, that he could hardly persuade the king to take any remedies, as he rather desired to die.

Operas are, by our druid, considered as a great advantage to a powerful nation, since even Alexander's heroism was soothed by the music of Timotheus. The character of the French, in his opinion, contains fewer good and fewer bad qualities than it did in former times.

Voyage à la Nouvelle Guinée, dans lequel on trouve la Description des lieux, des Observations physiques et morales, et des Détails relatifs à l'Histoire Naturelle dans le Regne Animal, et le Regne Végétal. Par M. Sonnerat, Sous-Commissaire de la Marine, &c. &c. Enrichi de cent-vingt Figures en taille douce. 4to. Paris.

WHEN the king's vessel, L'Isle de France, commanded by Mr. de Coëtivi, and the corvet le Necessaire, commanded by Mr. Cordé, were, in 1769, ordered to make a voyage to New Guinea, Mr. Sonnerat obtained permission to attend them in their expedition, and was thus enabled to present the public with these new and interesting accounts of countries hitherto little known, of part of their natural produce, and of the manners of their inhabitants.

He describes the city of Manilla, the capital of the Spanish settlements in the Philippine Islands, (where, in the course of the voyage, he staid for some time, as well built), adorned with fine houses and grand churches, and surrounded by a very fertile country, susceptible of every species of improvement and cultivation, but so utterly neglected, that even of its spontaneous produce no more is annually gathered in, but what is just sufficient to provide necessities for the current year; the Spaniards trusting chiefly to the returns of the galleon, which sails every year to Acapulco, freighted with goods to the amount of four millions of piasters, but very indifferently manned, and so ill provided with munitions and necessities, as even to lengthen its course, in order to avail itself of the rains usually falling in certain latitudes. The news of its return is a matter of joy to the whole island; its delays a subject of anxiety

and dismay. Its annual returns are valued at three millions of piaſtres; and theſe are ſaid to be ſoon after paid away for commodities dearly purchaſed of an Engliſh ſhip, bearing Armenian colours.

Penetrating into the country, Mr. Sonnerat found, at the diſtance of a day's journey from Manila, nothing but woods and uncultivated fields; ſome ſtraggling naked Indians, armed with bows and arrows, flying from the ſight of man, wandering and ſolitary; without any family connections, and contenting themſelves with ſuch women as they meet by chance. Farther on, he met, near a large lake, a quiet, induſtrious people, buſied in making mats and cloaths, having laws, and puniſhing crimes, eſpecially adultery. Beyond the mountains he found immense and very fertile plains, where he ſaw only a few ſtraggling hamlets, inhabited by a fierce and quarrelſome race of people, continually at variance, and frequently engaged in wars with each other; yet not entirely deſtitute of arts; ſince Mr. Sonnerat here aſſiſted at the representation of a ſort of tragedy, laſting for three days together, whoſe decorations, declamation, and action, the only things of which a ſtranger to the language could form any notion, were ſuperior to his expectations from ſo rude a people.

The interior parts of the country are inhabited by other nations not viſited by our author, nor yet ſubdued by the Spaniards.

At two French leagues from Calemba he found a rivulet whoſe waters are boiling hot; Réaumur's thermometer, though dipped in it at a league's diſtance from the ſpring-head, roſe to 69 degrees; yet all its banks were fertile, and the ſhrubs, whoſe roots are watered by this rivulet, are vigorous and unimpaired; but ſwallows attempting to fly over it at the height of ſeven or eight feet dropped down motionleſs. During his ſtay in theſe places, our author drank no other water but this, after it had been cooled; its taſte appeared to him earthy and ferruginous. By the order of the Spaniſh governor, ſeveral hot baths have been built in the neighbourhood, whoſe degree of heat is proportioned to their ſeveral diſtances from the rivulet; and in a baſon too hot to be endured by the hand, Mr. Sonnerat ſaw ſome fiſhes ſwimming ſo nimbly as not to be caught.

Our author afterwards viſited Antigua, another iſland dependent on Manila, and reſembling the other Philipppines, abounding with ſwamps; its inhabitants are induſtrious, but its air unwholeſome. In his opinion this iſland is likely to afford gold, pearls, and wax. There are great numbers of beautiful ſpecies of pigeons, which he minutely deſcribes, together with many other birds.

From Antigua he paſſed to Mindanao, another ſettlement of the Spaniards, who are continually at war with the natives of this iſland. It is, therefore, no convenient place for trade; but it might prove a very fertile field for naturaliſts.

Here the two French veſſels parted company, and our author ſailed on board *le Neceſſaire* for Yolo, a ſmall, but ſtrong iſland, bleſſed with the government of an intelligent, brave, and active prince, who has ſubdued the nations on the coaſts of Borneo, made all the kings of the neighbouring iſlands his tributaries, and acted nearly the ſame part as Peter the Great of Ruſſia. For, like him, this Indian prince deſcended from his throne, and ſpent the firſt years of his reign in uſeful and inſtructive travels: firſt, to Batavia, where he aſſociated incognito with ſailors, in order to learn the art of navigation; then with ſhip-wrights; and at laſt with huſbandmen, and bought a variety of uſeful inſtruments. After having
thus

thus provided for the first necessities of his subjects, he sailed for Mecca, in order to learn the Arabian language, and to study the Alcoran. After his return, he, for the first time, introduced the elements of arithmetic, of writing, and the use of coin. After this, he attempted to seize on a diamond mine, on the coasts of Borneo, which was protected by the Dutch, under the king of the island. The king of Yolo declared war against the king of Borneo, but was repulsed by his Dutch auxiliaries; upon which he returned into his own dominions, and resolved to sail, with his queen and family, the chief of his guards, and six warriors, together with a great variety of commodities, in order to purchase fire-arms of the Spaniards, at Manilla; but on his landing there was arrested, accused of a design of taking Manilla by surprize, imprisoned, and his wealth seized and plundered. The Jesuits seem to have been the most inveterate and cruel of his enemies; but he was assisted by M. Poivre. The Spanish ministry being after two years, at last, informed of his cruel treatment, ordered him to be released; accordingly he was set free, yet still under some pretence detained at Manilla. His subjects being exasperated at his detention, took arms, and ravaged the environs of Manilla, and the neighbouring islands; upon which he was set at liberty; and the Jesuits, whom he refused to take along with him, obtained permission of the Spanish government to fit out eight vessels, in order, as they pretended, to reconduct him to his own dominions. On this squadron the king of Yolo was embarked, but landed at Sambouangue, the chief Spanish settlement in the island of Mindanao, and once more detained. The squadron immediately after sailed for Yolo, where the Spaniards, however, were vigorously repulsed by the natives, and forced to sheer off.

On the other hand, the king of Yolo found means to escape from his prison at Sambouange, on board of an English ship, by which he was reconducted into his own dominions, where he reascended his throne; and though he did not think proper to make war against the Spaniards, he ceded a small island westward of Yolo to the English, and opened his harbours to the Moorish pirates, who infest all these seas, and plunder both the Spanish shipping and plantations.

The two French vessels visited some other islands, and at last the countries of the Papous, in quest of discoveries. These Papous are the inhabitants of New Guinea, and of its adjacent islands, and are here described as a deformed, hideous, cruel, suspicious, treacherous, and terrible race of men.

Their islands contain many spice-trees, and many fine birds, particularly six species of paradise birds, and two species of promerops; of the former, two species have long been known; one is so but lately, and the three others were yet generally unknown; as were also the two species of promerops.

The beautiful feathers of several of these birds are worn as ornaments by the chiefs of the natives; purchased by the Dutch, who trade on these coasts, and carried to the Indies and to Persia, where they sell very dear.

Mr. Sonnerat gives also some account of the inhabitants of the Moluccas, and of the several sorts of spices purchased by the French from the Papous. Our navigators afterwards shaped their course for the Isle of France; where our author digested the present curious and interelting description.

FOREIGN LITERARY INTELLIGENCE.

Histoire des Souverains Pontifes qui ont siégé dans Avignon. 4to. Avignon.

MOST of the popes who have resided at Avignon were Frenchmen. Their quarrels with the emperors, their wars with the Gibelins, their leagues against the infidels, the great western schism, the two antipopes, Clement VII. and Benedict XIII. the abolition of the Templars; Rienzi's conspiracy, and many other extraordinary and singular transactions, make the period treated in this work, a very interesting part of ecclesiastical and civil history.

Lettre sur les Arbres à Epiceries avec une Instruction sur leur Culture et leur Préparation, et Lettre sur le Caffé. 12mo. Paris.

Said to have been written by a planter in the Isle of France. He complains of the scepticism of those who deny, that Isle de France can produce true nutmegs and cloves. The trees sent thither in 1771 and 1772, from the Moluccas, being too young, have, indeed, not yet borne any fruit; but Banda is here said not to be warmer than the Isle of France; and the soils to be of the same kind. It is not from want of sufficient warmth, that the coffee growing in the Isle of Bourbon is of a quality inferior to that of Arabia; but because the beans are gathered unripe, and not properly dried. The cinnamon of the Isle of France is also allowed to be inferior to that of Ceylon; because the French had in the cultivation neglected several essential circumstances carefully observed by the Dutch.

Le Philosophe sans Prétention, ou l'Homme rare: Ouvrage Physique, Chimique, Politique et Moral, dédié aux Sçavans. Par M. D. L. F. 8vo. Paris.

A very heterogeneous miscellany of original thoughts and sallies; on the absurdity of materialism; on the spots in the moon; on the volatility of diamonds; on electricity; on fire; on chemical affinities, and a variety of other subjects.

Instructions pour l'Usage de la Houille pour faire du Feu, sur la Maniere de l'adapter à toutes Series de Feux & sur les Avantages qui resulteroient de cet Usage. 8vo. Avignon & Lyons.

An important and very useful work, undertaken by command of the states of Languedoc.

Question Politico-Medicale sur le Traitement des Maladies internes. 12mo. Beziers.

A concise discussion of the question, whether the treatment of internal diseases may be entrusted to others than regular physicians? and it is easily foreseen, that it is answered in the negative by a celebrated physician Dr. Bouillet of Beziers. This answer is succeeded by the decision of ten cases of conscience by two Parisian divines, relating to the practice of medicine. For instance, ought apothecaries and surgeons to administer physic to a patient who refuses to call in a physician? Answer, they must refuse their attendance lest they violate their oaths and the laws of their country (France.)

Mémoire

Mémoire sur le Commerce des Bronzes, et particulièrement sur l'Etablissement d'une Maison fabricante et commerçante. Par M. Magnien. 8vo. Amsterdam.

Containing not only a well digested project of establishing a great manufacture and trade of bronzes, but several judicious reflexions on industry, manufactures, and trade in general.

C. Cornelii Taciti Opera, Supplementis, Notis, et Dissertationibus illustravit Gabriel Brotier. Paris.

This new edition is still preferable to Mr. Brotier's first edition of Tacitus: as it contains many new additions both in the Notes, and in the Supplements; such as the History of Trajan; Supplements to the Dialogue de Oratoribus; Dissertations, on the Reputation of the ancient Gauls; on the Power and Authority of Eunuchs among the eastern Nations, and the Romans; together with Supplements and Notes to the Fragment of Livius, that has lately been discovered; and a System of Politics carefully collected from the several maxims of Tacitus. The work is very elegantly printed.

La Recherche du Bonheur, en quatre Divisions tendantes au même but. Par M. T. D. M. Avocat au Parlement. 12mo. Paris.

The four divisions of this Inquiry after Happiness, are: to know how to find one's Happiness in the Practice of Virtue: not to presume upon it: To share this Happiness with a worthy Companion for Life; and to comfort one's self under Misfortunes.

Systema Entomologicæ sistens Insectorum Classes, Ordines, Genera, Species. 8vo. Flensburg.

Professor J. Christ. Fabricius, at Copenhagen, has, with great industry, digested in this new system a vast number of insects from the collections of Messieurs Banks, Hunter, Lee, Tunstall, Drury, Eaton, &c. Mess. de Hartorf, Schaller, de Rohr, Forskrael, Mr. Mallet of Geneva, and Dr. Koenig, a physician in Tranquebar. The number of these insects re-examined by him with the microscope, and arranged under new divisions, amounts to about four thousand. His labours were very great, and their produce will be an acceptable present for naturalists.

J. Danielis Leers Flora Herborensis, secundum Systema Sexuale Linnæi. 8vo. with sixteen Cuts. Herborn.

This is also a laborious and accurate performance, containing a variety of new discoveries.

Le Guerrier sans Reproches. Paris.

A short historical eulogium of Lewis Thomasseau de Cursai, who in 1572, boldly refused, from principles of humanity and honour, to take a share in the massacre of the Huguenots; though, on another occasion, he took the castle of Angers from them by surprise.

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P O L I T I C A L.

Familiar Dialogues between Americus and Britannicus. By John Martin. 8vo. 1s. Wilkie.

THIS pamphlet consists of two dialogues, in which each of the speakers appears to be warmly interested in the cause he endeavours to support. Britannicus, however, in our opinion, has

far the advantage in the conversation; and the arguments which he produces are entitled to the greater regard, as he betrays not any of that virulence and party prejudice so frequent with those writers who have employed their attention on the same subject.

Additions to Common Sense. 8vo. 1s. Almon.

We lately observed of the pamphlet entitled "Common Sense," that, under a specious title, it contains the most impudent, absurd, and erroneous doctrines, relative to the British government, that ever were suggested by the fervour of political fanaticism; and we have only to subjoin in respect of these Additions, that they are written in a similar strain.

The Duenna. a Comic Opera in Three Acts, as it is performed by his Majesty's Servants. 8vo. 1s. 6d. E. Johnson.

Under the surreptitious title of a late popular dramatic production, we are here presented with an impotent attempt at personal ridicule.

The dialogue is too void of sentiment to be truly sarcastic; and the songs the most pitiful madrigals that ever issued from the upper mansions of Grub street.

Justification de la Resistance Des Colonies Américaines, &c. 8vo. Bosquier.

Enough, we imagined, had been published in our native language on the contest between Great-Britain and America, without being further pestered by productions on the same subject in French. The author of this pamphlet, however, exclusive of the novelty of treating the controversy in a foreign tongue, neither advances any new argument, nor places those which have been formerly suggested, in a more convincing light. A declamatory vindication of the Americans, vamped up from the numerous political effusions lately disgorged from the press is all that we meet with in this letter; which, though said to be written from Holland, is more probably the work of some seditious fabricator in this metropolis.

Lettres Politiques sur l'Etat actuel de la France. 8vo. Bosquier.

These letters were written upon occasion of a requisition made by M. Seguier, advocate, on the part of the French king, for the suppression of two pamphlets lately published at Paris. They contain many just and judicious reflections on the distinct prerogatives of the crown and parliaments of that nation, which are enforced with all the warmth and energy of a writer who is interested in the happiness of his country.

P O E T R Y.

The XLV. Chapter of the Prophecies of Thomas the Rhymer, in Verse. With Notes and Illustrations. 4to. 1s. Murray.

A burlesque on the fanaticism of a seditious American preacher.

A Cop-

A Congratulatory Poem on the late Successes of the British Arms. 4to. 1s. Baldwin.

An ironical effusion, in middling poetry, on the progress of the war with America. Did the author appear to be prompted by the laudable motives of animating the nation to more vigorous exertions of valour, we should pardon his sarcasm; but the general strain of the poem affords room to suspect that he is not much interested in the glory of the British arms.

W——'s *Feast; or Dryden Travestie; a Mock Pindarick.* 4to. 1s. 6d. Barker.

If the dignity of the patriots is not exalted in this Mock Pindarick, they are at least entertained in idea with a jovial carousal, which Venus and Bacchus have not disdained to honour with their company, and which is likewise celebrated in not ignoble verse.

The Frolicks of Fancy. By Rowley Thomas. 4to. 1s. Richardson and Urquhart.

When Fancy is confessedly frolicksome, it would be unjust for Criticism to exercise her reprehension with severity; and we shall therefore only advise the author to beware of stumbling on such couplets as the following, when next he mounts his Pegasus; because a slip of this nature is extremely unfavourable to the reputation of a poet, who ought to possess a good ear.

"Of living, when the soul is flown

"To her eternal, blissful home."

An Elegiac Tribute to the Memory of a departed Friend. 4to. 1s. Johnson.

This pamphlet is the production of the same author who wrote *Elegiac Verses* last year to a young lady, on the death of her brother. We observed at that time, that, "as the first essay of "an early muse," the verses were not void of merit; but we cannot say of the present performance, that it is suitable to what might be expected from a *second* essay of the same kind.

The Truth of the Christian Religion; a Poem: founded on a very celebrated Work of Hugo Grotius. By Charles L'Oste, A. M. 8vo. 5s. 3d. boards. White.

Grotius, in the first section of his *Treatise on the Truth of the Christian Religion*, informs us, that he published the first sketch of that work in the language of his own country, which was the Dutch; and in verse, that his arguments might be more easily committed to memory. His book was designed for the use of common people, and more especially seamen; in order to furnish them with some rational amusement and pious instructions in their long voyages to Africa, Turkey, or China; and with arguments in defence of Christianity, among Jews and infidels.

This work was so much esteemed, that one of the author's learned friends at Paris, Hieronymus Bignonius, was extremely desirous of knowing its contents. To gratify his curiosity, Grotius

tius translated it into Latin prose, and addressed it to him, in the year 1628.

Mr. L'Oste, taking his idea from the author's original production, has given us a translation in English verse. If he has succeeded in his endeavours, they cannot but be productive of some good effect; if not, a good intention must be his plea, and his comfort under the disappointment.

The translator's design and apology.

Tho' Christ's religion shine supremely bright,
Pride, vice, fond error, oft obstruct its light.
To obviate these ills 'tis here design'd,
To state the truth, to fix th' unsettl'd mind.
These proofs t' enforce, and make them deeper pierce,
Grotius first gave them in didactic verse.
That work, lost and forgot, I would retrieve,
Or something similar, in English, give:
If the grave theme preclude the sprightly grace
In any part, let truth supply its place.

If the Dutch rhymes of Grotius are lost and forgotten, the translator cannot reasonably expect, that *his* production should become immortal.

If a farther specimen should be thought necessary, take the following.

Book vi. § 10.

But oh, the monstrous, vile absurdities
In Turkish books! The low ridic'ulous lies!
Thus, that a woman beautiful and fair,
Learn'd of some drunken angels such an air
Of melody divine, that she could fly,
At pleasure, by it buoy'd, above the sky,
That once she mounted up, in heav'n, so far,
That God infix'd her there the ev'ning star.
A mouse in Noah's ark is said t'have sprung
Spontaneously, bred from an el'phant's dung.
They say a cat came from a lion's breath.
They tell a foolish tale concerning death.
Chang'd to a ram the grisly king, must dwell
For ever now, they say, 'tween heav'n and hell.
In th' other world they shall sweat out their cheer,
And troops of women to each man adhere;
These things they read; but ev'ry such pretence
Proclaims a total loss of sober sense.

Mr. L'Oste has subjoined a translation of many of the learned and valuable annotations of Grotius and le Clerc, and added some of his own.

The Worthines of Wales: A Poem. 8vo. 7s. 6d. Evans, Strand.

The republication of a dull antiquated medley, which might have been suffered to remain unnoticed, among the literary lumber of past ages.

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The Song and Story of Mrs. Draper, the Widow Lady of Bath.
4to. 1s. Williams.

This production, from the very nature of its subject, is devoted to the altar of Cloacina; and to that we therefore consign it, as an offering truly worthy of the place.

D R A M A T I C.

The Metamorphoses, a Comic Opera. In two Acts, as is performed at the Theatre Royal in the Haymarket. 8vo. 1s. Lowndes.

In perusing this piece we discover few traces of originality, the fable being gleaned, for the most part, from other dramatic productions. As a musical composition, however, it may afford an audience entertainment; though considered even in such a light, we cannot avoid placing it among those performances which are ranked in the lowest order of merit.

N O V E L S.

The Story of Lady Juliana Harley. 2 Vols. 12mo. 5s. sewed. Cadell.

The productions of this ingenious lady have so often obtained our approbation, that she may claim a kind of prescriptive right to the favour of criticism. We do not, however, exceed the bounds of impartiality when we remark, that in elegance of style, chasteness of sentiment, and moral tendency, the present novel merits an equal degree of encomium with those which have formerly proceeded from the same agreeable and interesting writer. It contains not, we must acknowledge, so much business as either *The Delicate Distress*, or *Lady Barton*; but the attention of the reader is well supported by the reservation of lady Juliana's story to the last, and by the variety of circumstances which are occasionally introduced concerning her.

*The Rambles of Mr. Frankly: Vol. III. and IV.** 12mo. 5s. sewed. Becket.

These two additional volumes seem to complete the *Rambles* of Mr. Frankly, who merits our approbation on account of the moral tendency of the work; though he seems to have paid less attention to probability than entertainment, in the course of these excursions of fancy.

C O N T R O V E R S I A L.

Letters on the Worship of Christ, addressed to the rev. George Horne, D. D. 8vo. 1s. Johnson.

These letters contain a refutation of some of the principal arguments advanced by Dr. Horne in his sermon preached before the university of Oxford, May 14, 1775 †.

* For an account of Vol. I. and II. see Crit. Rev. vol. xxxiv. p. 472.

† See Crit. Rev. vol. xl. p. 84.

The author displays a considerable share of critical abilities; and treats the subject with that moderation and temper, which should always be observed in disquisitions relative to the nature and attributes of the Supreme Being.

A Letter to Soame Jenyns, Esq. wherein the Futility and Absurdity of some Part of his Reasoning in his View of the Internal Evidence of the Christian Religion, is set forth and exposed. 8vo. 2s. Baldwin.

Mr. Jenyns having asserted, that a system of religion entirely new, with regard to the object and the doctrines, may be extracted from the New Testament, the author of this Letter affirms, that Christianity is not a new religion, with regard to its object, a state of happiness hereafter; but that the doctrine of a future state, and a future judgment was generally received among the heathens. In confirmation of this opinion, he produces the testimony of Plato, Cicero, Seneca, and others.

Without attempting to invalidate what this writer has advanced, we may observe, that Seneca's authority is improperly introduced on this occasion. Seneca lived to the 65th year of the Christian æra; and might probably derive some of his sublime sentiments, relative to a future state, from Christian writers.

Mr. Jenyns has asserted, that patriotism and friendship have no intrinsic merit in themselves, and are totally incompatible with the genius and spirit of Christianity. In opposition to this notion our author insists, that patriotism and friendship are Christian virtues; that they are inculcated in the Scriptures; and, in particular, 'that the command, thou shalt love thy neighbour as thyself,' includes an injunction of love in all its degrees, from universal benevolence to its centre, friendship.

'Indeed, says he, patriotism and friendship are species, where love is the genus: for love takes up various names from the various objects to which it is addressed, as the sea takes different names from the several shores it salutes. Thus, as it looks upwards to superiors, it becomes patriotism to a country, duty to a governor, piety to a parent, and gratitude to a benefactor. As it looks downwards on inferiors, it becomes mercy to an offender, charity to the indigent, and pity to the distressed. As it looks round about on equals, we call it kindness. And if among these it meets with any fitly qualified to reciprocate the offices of kindness, it then becomes friendship.'

Mr. Jenyns has observed, that the Christian legislator has every where preserved a remarkable silence on subjects esteemed by all others of the highest importance, civil government, national policy, &c.

His opponent replies, that obedience to government is a Christian duty, and the policy of states consonant with the spirit of Christianity. In confirmation of this opinion he alledges the authority of St. Paul, who says, 'Let every soul be subject

to the higher powers, &c.' of St. Peter, who directed his Christian converts to submit themselves to every ordinance of man; and of Christ himself, who paid tribute; and returned this decisive answer to the Pharisees and Herodians: 'Render unto Cæsar the things which are Cæsar's'.

These are all the points, which this writer undertakes to examine and refute.

MISCELLANEOUS.

Village Memoirs: In a Series of Letters between a Clergyman and his Family in the Country, and his Son in Town. 4th Edit. Small 8vo. 3s. Davies.

We have already mentioned two of the former editions of this elegant composition*; and though its author hath not gratified the wish we expressed, by a continuation of the correspondence, the present edition is enriched with two elegies, which we extract for the entertainment of our readers.

* Elegy to a Lady who wished not to hear the Toll of a Bell on the Evening of the late Princess Dowager's Funeral.

' And why not hear the sound of yonder bell?

Ah why from serious thought for ever fly!

It tolls a sober, awful, solemn knell,

A wish'd-for knell to immortality.

Think not a round of folly's mad career

Can alway shield thee from reflection's pow'r,

The young, the fond, the rich, the gay must fear,

Too long regardless of an awful hour.

Think not that beauteous form that now you wear,

That glow of crimson—those inspiring eyes

Must linger ever here—they all declare—

They speak aloud their kindred to the skies.

Do not the hour, the day, the month, the year,

All in their course expire, but all renew?

All nature shews, alas! a prospect drear,

All Nature shews there's happiness in view.

Long lost in storms do mariners repine,

When the glad pilot distant land descries?

Ah! see them eager trace the solid line,

See their hopes kindle as the objects rise.

And shall my fair with brightest hopes in store,

Not once look up beyond this earthly clod,

Shall she alone her destiny deplore,

Her anchor, heaven; and her pilot, God.'

* See Crit. Rev. vol. xxxviii. p. 449. and vol. xl. p. 165.

Elegy to a Lady on her Marriage.

Dark was the grove, and sullen all the scene,
The sun scarce chas'd the billowy clouds of night,
Nor swains, nor sprightly maids, nor wood-nymphs seen,
The frolicks and the loves had ta'en their flight.

Again the howling desert threaten'd storms,
Again bleak horrors widow'd all the plain,
Sad contemplation pictur'd hideous forms,
And winter gloom'd a solitary reign.

But lo! she came to brighten ev'ry hour,
To cure sick fancy with its cares oppress'd,
Unknown to none but to herself, the power
Of chearing all beneath her influence blest.

Oh! may that power remain to deck the year,
Nor shed its blossoms ere maturely blown,
No grasp unhallow'd the rich branches tear,
Ere to the world their genuine fruits are known.

So shalt thou live in this ill-omen'd age,
A star benign to gild the wanderer's way,
Deck with bright fame fair science' glowing page,
Its fairest theme, thy radiance and thy sway.

Advice from a Father to a Son, just entered into the Army, and about to go Abroad into Action. 8vo. Johnson.

In these sensible and moral letters, the various duties which an officer owes to God, to his country, and to himself, are delineated with great perspicuity, and enforced by the most powerful arguments which reason and paternal affection can be supposed to suggest. We earnestly recommend them therefore to the gentlemen of the army, as a series of excellent admonitions, by shewing a regard to which they will render themselves not only more respectable in their military capacity, but also become conspicuous for the virtues of civil life.

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Caius Plinius Secundus, called the Elder, was born at Verona, and lived under Vespasian and Titus, who honoured him with their esteem, and employed him on several occasions. He served in the armies with reputation, was admitted into the college of augurs, was sent governor into Spain; and, notwithstanding the time spent in his public employments, he found leisure for application to a great number of works, which are all unfortunately lost, except his Natural History, in xxxvii books. This, says his nephew, is 'Opus diffusum, eruditum, nec minus varium, quam ipsa natura.' lib. iii. ep. 5. 'A work of great compass and learning, and almost as full of variety, as nature herself.' Stars, planets, hail, wind, rain, trees, plants, flowers, metals, minerals, animals of every kind, terrestrial, aqua-

aquatic, volatile, geographical descriptions of countries and cities, &c. are the subjects of his industrious examination. To compose this work he perused almost 2000 volumes. He dedicates it to Titus; to whom he gives this short, but exalted encomium: 'Nec quicquam in te mutavit fortunæ amplitudo, nisi ut prodesse tantundem posses & velles.'

During the eruption of mount Vesuvius, An. Chr. 79, Pliny, by approaching too near, was suffocated with the smoke and flames. This happened in the fifty-sixth year of his age. We have a circumstantial account of this event in two letters, written by his nephew, Pliny the younger, to Tacitus the historian. See lib. vi. 16, 20.

In this writer we do not find either the purity, the elegance, or the admirable simplicity of the Augustan age. His style is stiff and cramped, and frequently obscure. His thoughts are sometimes forced, perplexed, and hyperbolical. His relations frequently false and incredible. Yet, with all his faults, he is an useful author. He writes with force, energy, vivacity, a boldness of expression, and a fertility of imagination. His book contains a variety of curious information, not to be met with in any other writer.

This publication consists of extracts from the most agreeable and instructive parts of Pliny's thirty-seven books: as, his descriptions of the sun, the moon, and the earth; of the most remarkable rivers and mountains; of beasts, birds, fishes, and insects; and of painters and sculptors. By confining these extracts, as much as possible, to those passages which are clear, elegant, and free from absurdities, the editor has introduced a valuable classic author into schools and academies, which has been hitherto confined to the libraries of the learned.

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